
January 25. 1703.

THE Treatise of Foods of
the Learned Dr. Lemery,
is very Entertaining, Useful, and
Worthy to be Printed.

Edward Browne, *President.*

Walt. Charleton, *Electors & Censor.*

Charles Goodall,

Joh: Bateman,

John Woodward,

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TREATISE OF FOODS, In GENERAL.

- I. The *Difference* and *Choice* which ought to be made of each Sort in particular.
- II. The *Good* and *Ill Effects* produced by them.
- III. The *Principles* wherewith they abound.
- And,
- IV. The *Time*, *Age* and *Constitution* they suit with.

To which are added,
Remarks upon each *Chapter*; wherein their *Nature* and *Uses* are explained, according to the *Principles* of *Chymistry* and *Mechanism*.

Written in *French*,
By M. LOUIS LEMERY, Regent Doctor of the
Faculty of *Physick* at *Paris*, and of the Academy
Royal of *Sciences*.

Now Done into *English*.

LONDON, Printed for Andrew Bell at the Cross
Keys and Bible in Cornhill. 1706.

The Approbation of the Dean and Doctors Regent of the Faculty of Physick, in the University of Paris.

THE underwritten Doctor Regent, and Dean of the Faculty of Physick in the University of Paris, do Certify, That I have read a Book, Intituled, A Treatise of Foods, &c. Writ by M. Lemery, Doctor Regent of the said Faculty of the Academy Royal of Sciences; wherein I have met with nothing but what is good for the Preservation of Health, in respect to the Use of Foods; the Good and Ill Effects of which, the Author has Explained, according to the most received Principles of this Age; and in pursuance to the Judgment of M. le Moine, le Rat, de Belestre, de la Carliere, Vernage, and le Clerc, Nominated before by me to peruse the said Book; I do, with the good Leave of the Society, allow it shall be Printed.

January 12, 1702.

De FARCY, Dean.

An Extract of the Registry of the Academy Royal of Sciences.

January 25, 1702.

Messieurs de Hamel, Homberg, and Morin, who were Nominated to peruse the Work of M. Lemery, Intituled, A Treatise of Foods, &c. having given an Account that they found the same was writ Methodically, and handsomly enough, according to the best Principles of Natural Philosophy and Physick; and very instructive to all that have a regard to their Health: The Society, upon their Report, have thought the Printing of it will be Useful, and even agreeable to the Publick; In Testimony whereof, I have Signed this Certificate.

At Paris, Jan. 26. 1702.

FONTENELLE,

Secretary to the Royal Academy of Sciences.

T O

Monfieur Boudin,

*Physician in Ordinary to the
Dauphin and Dutcheſs of
Burgundy, Regent-Doctor,
and Dean of the Faculty of
Phyſick in Paris.*

S I R,

IT would be but a very ſmall
Inſtance of my Acknow-
ledgements, that I ſhould de-
dicate the firſt *Book* I publiſh
to You; but Duty, and my
own Honour, engage me to
make You a Tender of it: It
is under Your Care I have

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committing it to Your Pro-
tection : It's for You, Sir, to
decide the Fate of it : It's
Glory enough for me to fol-
low the Sentiments of those
who are honoured with the
Confidence of a King who is
as sound in his Judgments, as
he is successful in his Projects :
His chusing of You to the
Post You are in, makes up
Your Elogy, and justifies our
Hopes c^d Your advancing in
the Honours, which your Me-
rit makes us foresee will arise
in Your Behalf : Favour me
then with Your Acceptance
of this first Tribute of my
Labours, as a sincere mark of
the

the inviolable Application,
and profound Respect, with
which I am,

S I R,

Your Most Humble,

And Most Obedient Servant,

LEMERY.

A 4

T H E



T H E

P R E F A C E.

THE Machine of Man's Body, ought to be considered as a wonderful Complication of several sorts of Parts, which by the mutual help they afford one another, concur all together to perform and support the Life of this Composition. Each of these parts, having a considerable Motion, undergo a continual dispersion of their Substance, and consequently, stand in absolute need of Foods, to repair and restore them. In the mean time, if Foods contribute so necessarily, to the preservation of Life and Health; they also produce the greatest part of those Distempers, to which we are subject, and many times, by the ill use of them, cause even Death it self. All which being set together, we may easily see, that

The Preface.

that the Ground work of our Preservation, consists chiefly in a Knowledge of suiting Foods to every Constitution, as it best agrees with it; and so the Knowledge we ought to be most desirous of, should be that of Foods.

Several Authors have treated of this Subject, but some of them have been so large and prolix, that there is no Reader, though never so much bent upon it, but must be dashed, in considering only the length of the Work: Others have handled it with so much barrenness and brevity, that you can scarce meet with half the Things there, which ought to be in. Besides, as most of these Authors have written at a time, wherein Peripatetick qualities only, were thought sufficient for explaining the Phaenomenas of Nature; their Books are in this Age, looked upon to be no longer of use, seeing words only, will not satisfy us.

These Reasons, have inclined me to fall upon this important Subject. I am far from attempting to say, that I have perfectly accomplished my Design; this would

The Preface.

be to anticipate too much in favour of my own Work, and run the risque of falling under a misfortune so common, with many Authors, who have obtained no other Commendations, than what they have lavished upon themselves in their Prefaces. Besides, I have too great a regard for the Publick, to attempt to give Judgment in my own Cause, before I have heard theirs.

I have observed the same Method, in all the Chapters of this Treatise. I first speak of the Kinds and Choice, that ought to be made of Foods: Then shew the good and bad Effects of them, the Chymical Principles they contain, and those they abound with; and lastly, the Time, Age and Constitution, they agree with. Pisanellus in his Treatise of Foods, has very near observed the same method; and it is of him that I have borrowed it; however, I have made some Alterations therein, which I thought to be necessary. In short, it is the only thing I have taken out of that Author, and any one may easily see, how little like we are to one another, in any thing else, and espe-

The Preface.

especially in the way of our explaining the Nature and properties of Foods.

You will at the end of every Chapter, find Remarks, which make up the Principal and Greatest part of this Work. I have endeavoured to make them both instructive and agreeable; and I have omitted nothing, at least so far as I was able, of what is most peculiar, in respect to the Nature and use of Food. I have by Chymical and Mechanical Reasons, unfolded the Qualities and Vertues which I have attributed to it, and used my utmost Endeavours, to render my Explications clear and intelligible. At the end of these Remarks, I have given the Etymology of most part of the Foods: Several of them are very good, but others it may be, do not altogether look like truth: But as I Collected them for no other end, than a little to divert the Reader, and to inform him, with what divers Authors have Writ, who have applied themselves to this kind of Learning; I will by no means warrant them.

The Preface.

I have divided this Work into Three Parts. In the first, I treat of Foods, made of Vegetables or Plants. In the Second, of those which Animals afford us, and the last is a Treatise of Drinkables. As there is no other Mineral, but your common Salt, that is used in Food, I have not put that into a particular Class, but at the end of the first Book, concerning Vegetables.

I have in the beginning of this Work, made a Kind of preliminary Discourse, wherein you have a general Idea of Foods. I say something first of the Air, and shew the great Benefits it produces in us. - I afterwards proceed to solid and liquid Foods, and explain a great many things, the Knowledge of which, may be of good use, and not only necessary for the Preservation of Health, but also for the better understanding of several things, that follow in the Book.

I have more particularly apply'd my self to treat of those Foods, which are in use
amongst

The Preface.

amongst us, however, I have sometimes occasionally taken notice of some Aliments and Drugs, that are commonly made use of in far distant Countries, an Account of which, I thought would not be ungrateful to the Reader.

A

T A B L E

O F

C H A P T E R S

Contained in this BOOK:

Of Foods in General:

P A R T I.

Of Foods made of Vegetables, or Plants.

Chap. I.	O F Strawberries	Page 7
Chap. II.	Of Raspberries	8
Chap. III.	Of Goosberries, growing upon prickly Bushes	9
Chap. IV.	Of Goosberries, growing Grape-wise on Bushes that are not prickly.	11
Chap. V.	Of Cherries	12
Chap. VI.	Of Apricocks	14
Chap. VII.	Of Peaches	15
Chap. VIII.	Of Plumbs	17
Chap. IX.	Of Apples	19
Chap. X.	Of Pears	20
Chap. XI.	Of Figs	21
Chap. XII.	Of Quinces	23
	Chap.	

A Table of Chapters.

Chap. XIII.	<i>Of Pomegranates</i>	25
Chap. XIV.	<i>Of Melons</i>	27
Chap. XV.	<i>Of Cucumbers</i>	29
Chap. XVI.	<i>Of Pumpkins</i>	30
Chap. XVII.	<i>Of Gourds</i>	31
Chap. XVIII.	<i>Of Oranges</i>	33
Chap. XIX.	<i>Of Orange-Flowers</i>	35
Chap. XX.	<i>Of Lemons</i>	36
Chap. XXI.	<i>Of Citrons</i>	37
Chap. XXII.	<i>Of Grapes</i>	39
Chap. XXIII.	<i>Of Mulberries</i>	41
Chap. XXIV.	<i>Of the Service, or Sorb-Apple</i>	42
Chap. XXV.	<i>Of Medlars</i>	43
Chap. XXVI.	<i>Of Nuts</i>	45
Chap. XXVII.	<i>Of Filberts</i>	46
Chap. XXVIII.	<i>Of Almonds</i>	47
Chap. XXIX.	<i>Of Pistachoes</i>	49
Chap. XXX.	<i>Of Pine-Apples</i>	50
Chap. XXXI.	<i>Of Chesnuts</i>	51
Chap. XXXII.	<i>Of Olives</i>	53
Chap. XXXIII.	<i>Of Dates</i>	55
Chap. XXXIV.	<i>Of Capers</i>	56
Chap. XXXV.	<i>Of Beans</i>	57
Chap. XXXVI.	<i>Of Pease</i>	59
Chap. XXXVII.	<i>Of French, or Kidney-Beans</i>	60
Chap. XXXVIII.	<i>Of Lentils</i>	62
Chap. XXXIX.	<i>Of Rice</i>	63
Chap. XL.	<i>Of Groot</i>	64
Chap. XLI.	<i>Of Millet</i>	65
Chap. XLII.	<i>Of Anise</i>	66
Chap. XLIII.	<i>Of Bread</i>	68
Chap. XLIV.	<i>Of Cabbages</i>	72
Chap. XLV.	<i>Of Artichoaks</i>	74
Chap. XLVI.	<i>Of Sparagras</i>	75
Chap. XLVII.	<i>Of Hops</i>	76
Chap. XLVIII.	<i>Of Lettice</i>	77
Chap. XLIX.	<i>Of Succory</i>	70
Chap. L.	<i>Of Beet</i>	80
Chap. LI.	<i>Of Burrage and Bugloss</i>	81
Chap. LII.	<i>Of Mint</i>	82
Chap. LIII.	<i>Of Sorrel</i>	84
Chap. LIV.	<i>Of Burnet</i>	85
Chap. LV.	<i>Of Parsley</i>	86
Chap. LVI.	<i>Of Tarragon</i>	88
Chap. LVII.	<i>Of Leeks</i>	89

Chap.

A Table of Chapters.

Chap. LVIII.	<i>Of Chervil</i>	90
Chap. LIX.	<i>Of Purslain</i>	91
Chap. LX.	<i>Of Marjoram</i>	92
Chap. LXI.	<i>Of Thyme, or Time</i>	93
Chap. LXII.	<i>Of Cresses</i>	94
Chap. LXIII.	<i>Of Spinage</i>	96
Chap. LXIV.	<i>Of Swine-Bread</i>	97
Chap. LXV.	<i>Of Potatoes</i>	99
Chap. LXVI.	<i>Of Mushrooms</i>	100
Chap. LXVII.	<i>Of small Red Mushrooms</i>	103
Chap. LXVIII.	<i>Of Radishes</i>	104
Chap. LXIX.	<i>Of a Turnep</i>	105
Chap. LXX.	<i>Of Rampions</i>	106
Chap. LXXI.	<i>Of Navews, or Rapes</i>	107
Chap. LXXII.	<i>Of Parsnips</i>	108
Chap. LXXIII.	<i>Of Carots</i>	109
Chap. LXXIV.	<i>Of Saxifrage, or Goatsbeard</i>	110
Chap. LXXV.	<i>Of Skirret, or Skirwort</i>	111
Chap. LXXVI.	<i>Of Onions</i>	112
Chap. LXXVII.	<i>Of Garlick</i>	113
Chap. LXXVIII.	<i>Of Shalot</i>	115
Chap. LXXIX.	<i>Of Mustard</i>	116
Chap. LXXX.	<i>Of Saffron</i>	117
Chap. LXXXI.	<i>Of Nutmeg</i>	119
Chap. LXXXII.	<i>Of Ginger</i>	120
Chap. LXXXIII.	<i>Of Cloves</i>	122
Chap. LXXXIV.	<i>Of Cinamon</i>	123
Chap. LXXXV.	<i>Of Coriander-seed</i>	125
Chap. LXXXVI.	<i>Of Pepper</i>	126
Chap. LXXXVII.	<i>Of Sugar</i>	128
Chap. LXXXVIII.	<i>Of Salt</i>	131

A Table of Chapters.

P A R T II.

Of Foods prepared of Animals.

Chap. I.	<i>Of Veal</i>	159
Chap. II.	<i>Of Oxen</i>	152
Chap. III.	<i>Of Hogs</i>	154
Chap. IV.	<i>Of the Wild-Boar</i>	157
Chap. V.	<i>Of Lamb</i>	159
Chap. VI.	<i>Of Sheep</i>	160
Chap. VII.	<i>Of the Kid</i>	162
Chap. VIII.	<i>Of the Roe-Buck, or Wild-Roe</i>	164
Chap. IX.	<i>Of Fallow-deer</i>	166
Chap. X.	<i>Of the Stag</i>	167
Chap. XI.	<i>Of the Hare</i>	171
Chap. XII.	<i>Of the Rabbet</i>	174
Chap. XIII.	<i>Of the Milk</i>	176
Chap. XIV.	<i>Of Butter</i>	182
Chap. XV.	<i>Of Cheese</i>	184
Chap. XVI.	<i>Of a Hen</i>	187
Chap. XVII.	<i>Of Chickens</i>	189
Chap. XVIII.	<i>Of Capon</i>	190
Chap. XIX.	<i>Of the Turkey-Cock</i>	192
Chap. XX.	<i>Of Pidgeons</i>	193
Chap. XXI.	<i>Of a Goose</i>	196
Chap. XXII.	<i>Of a Duck</i>	198
Chap. XXIII.	<i>Of a Partridge</i>	200
Chap. XXIV.	<i>Of a Pheasant</i>	202
Chap. XXV.	<i>Of a Quail</i>	204
Chap. XXVI.	<i>Of Thrushes</i>	206
Chap. XXVII.	<i>Of Black-birds</i>	207
Chap. XXVIII.	<i>Of Gnat-snappers</i>	209
Chap. XXIX.	<i>Of the Lark</i>	210
Chap. XXX.	<i>Of the Ortolan</i>	211
Chap. XXXI.	<i>Of the Starling</i>	212
Chap. XXXII.	<i>Of the Lapwing and Plover</i>	213
Chap. XXXIII.	<i>Of Moorhens</i>	215
Chap. XXXIV.	<i>Of the Woodcock and Snipe</i>	216
Chap. XXXV.	<i>Of Eggs</i>	217
Chap. XXXVI.	<i>Of Honey</i>	220
Chap. XXXVII.	<i>Of a Pike</i>	224
Chap. XXXVIII.	<i>Of a Carp</i>	226
Chap.		

A Table of Chapters.

Chap. XXXIX.	<i>Of a Peareh</i>	228
Chap. XL.	<i>Of an Eel-powt</i>	230
Chap. XLI.	<i>Of an Eel</i>	231
Chap. XLII.	<i>Of Tench</i>	233
Chap. XLIII.	<i>Of a Trout</i>	235
Chap. XLIV.	<i>Of the Barbot</i>	237
Chap. XLV.	<i>Of the Gudgeon</i>	238
Chap. XLVI.	<i>Of the Smelt</i>	239
Chap. XLVII.	<i>Of the Lamprey</i>	240
Chap. XLVIII.	<i>Of the Salmon</i>	241
Chap. XLIX.	<i>Of the Whiting</i>	243
Chap. L.	<i>Of Mackerel</i>	244
Chap. LI.	<i>Of Sturgeon</i>	245
Chap. LII.	<i>Of the Herring</i>	247
Chap. LIII.	<i>Of the Pilchard</i>	248
Chap. LIV.	<i>Of Anchovis</i>	249
Chap. LV.	<i>Of the Plaife and Flounder</i>	249
Chap. LVI.	<i>Of the Bret-fish, Flat-fish, and Burt</i>	251
Chap. LVII.	<i>Of the Soal</i>	252
Chap. LVIII.	<i>Of the Turbot</i>	253
Chap. LIX.	<i>Of the Qnaviver, or Sea-dragon</i>	254
Chap. LX.	<i>Of the Roach</i>	255
Chap. LXI.	<i>Of the Shad</i>	256
Chap. LXII.	<i>Of the Thornback or Ray</i>	258
Chap. LXIII.	<i>Of the Cod</i>	259
Chap. LXVI.	<i>Of the Barbel</i>	260
Chap. LXV.	<i>Of the Tunny</i>	262
Chap. LXVI.	<i>Of Muscles</i>	263
Chap. LXVII.	<i>Of Oisters</i>	264
Chap. LXVIII.	<i>Of Crabs</i>	266
Chap. LXIX.	<i>Of Frogs</i>	269
Chap. LXX.	<i>Of the Tortoise</i>	

A Table of Chapters.

PART III.

Of Drinkables.

Chap. I.	O ^F Water	278
Chap. II.	Of Wine	285
Chap. III.	Of Vinegar	295
Chap. IV.	Of Cyder	298
Chap. V.	Of Mead	303
Chap. VI.	Of Beer	306
Chap. VII.	Of Brandy, and hot Liquors.	310
Chap. VIII.	Of Chocolate	313
Chap. IX.	Of Coffee	316
Chap. X.	Of Tea	319

O F

O F

F O O D S

In G E N E R A L.

EVery thing that is proper for recruiting the Decays of the solid or fluid parts of our Body, deserves the Name of Food ; and according to this Definition, the Air ought to be looked upon as real Food, and that which is most of all necessary for us. In short, there is no Body but must be sensible, of the indispensable need we have of it every Moment, for the Preservation of our Life and Health. This Food is of great use to us : In the first place, it necessarily concurs to effect the too alternative Motions of Breathing, and to cause the Blood to circulate in the Lungs : Secondly, the saline, nitrous, and volatile particles of the Air which have been let into the Blood, either by way of Breathing, or that of Foods, and are closely mixed therewith, divide and attenuate its gross Parts, preserve its Fluidity, and make this Liquor fitter to circulate in all the parts of the Body : Thirdly, the Air, by its elastick Particles, communicates a certain oscillating Motion, or Shivering, to our Humours, which being vigorously pressed together by the Bowels, or the external parts of the Body, are quickly reduced to their pristine State : Lastly, the Air does not only animate all our Liquors, but 'tis also very likely, that it serves for the Generation

of the greatest part of the Animal Spirits ; and this therefore is perhaps the chief reason why we stand in such great need of it every Moment ; for as the Spirits are much more abundantly dissipated than the solid parts, they therefore ought the more frequently and plentifully to be supplied again.

There are two other sorts of Foods that indeed are not so absolutely necessary for us every Moment, as the Air is ; yet without them we cannot subsist long, the one is solid, and t'other liquid Food ; solid Foods serve for two principal ends ; first, for repairing the solid parts of the Body ; and in the second place, for increasing these very parts, so as that they may attain to the bigness that Nature hath allotted them. Liquids are used for the quenching of Thirst, and repairing the decays of the fluid and moist parts of the Body. We shall confine ourselves here to speak of solid Foods, and treat more at large of Liquids, in the Treatise of Drinkables.

As we are under a necessity of using solid Foods from time to time, Nature makes us sensible of the need of them by Hunger ; and she has connected a kind of Pleasure with our satisfying the same, that so we might the more readily look out for that which so necessarily concurs for the Preservation of our Lives ; and this is the way that Hunger is caused.

When we have been long without eating any solid Foods, the Mass of Blood is become sharper than it was before, not only because a part of its oily and balsamick Principles have been used, in order to the recruiting of the solid Parts, but also because the rest of these Principles having been attenuated and divided, by way of Fermentation, it's no longer in a condition sufficiently to attemper the over-violent operation of the sharp Salts of this Liquor by its ropy parts : But the
salival

salival Juice, which as every Body knows, proceeds immediately from the Blood, being then sensible of this sharpness, and pricking the Fibres of the Stomach more than ordinary, puts the Soul in mind of the need which the Body has of Food. This Juice does at first but cause a small degree of Hunger, because it makes hitherto but a light Impression ; but as its sharpness doth continually increase more and more in proportion to that of the Blood, it operates at length with so much Violence, that Hunger becomes insupportable, and even mortal, without the same be satisfied ; because the Humours are then rarified to that degree, that being no longer able to circulate as before, they cause an extraordinary heat in the Parts, and break the Vessels wherein they are contained.

If we consider this way of unfolding the cause of Hunger, we may easily understand, why young People, and those of an hot and bilious Constitution, whose Parts are much dissipated, and Humours considerably agitated, do oftner than others perceive the need they have of Victuals.

Some pretend, that Men may live six or seven Days without the use of solid Foods : *Pliny* also assures us, that some have lived eleven Days : They tell us several Stories of Persons that have lived a whole Year without eating ; but these are things so extraordinary, that we must pass them over in this place. There are indeed some Animals that can subsist several Months without eating, either because their Humours are but a little agitated and thin, or because the Pores of their Skins are very close ; or lastly, because they are in a deep Sleep for a great while, as *Martial* says of the *Dormouse*.

——— *Pinguior illo*

Tempore sum, quo me nil nisi somnus alit.

It may be easily apprehended, that in all such Cases, the solid and fluid parts of these Animals being not much dispersed, neither do they stand in need of any great matter to repair them, but we must not from thence conclude that a Man must live as long without eating as these Animals, because he differs from them in all Respects.

There are certain Drugs which are not in themselves Nourishing, that appease Hunger for some time ; such as Tobacco smoaked, which causing a great deal of Spitting, carries away part of the Humour that causes Hunger: These Drugs do indeed help People to bear Hunger longer, but yet they cannot hinder the strength of your Body afterwards from decaying.

A Stomach, provided it be moderate, contributes to Health, and is a good sign of it ; not only because it leads us to seek for the Food we are in need of, but also because, when we have an Appetite, the Digestion is more easy. In short, this sharpish or acid Juice, which, by pricking the sides of the Stomach, causes Hunger, operates afterwards upon the Foods, and helps to consume them in the Stomach, as we shall set forth more at large in its proper place.

But on the contrary, when the Stomach is any ways altered, all the parts of the Body feels the Effects of it, and very dangerous Diseases follow. The Stomach is sometimes very weak, sometimes excessive, and at other times depraved.

Now in the first Case, the ferment of the Stomach not being pungent enough, and at the same time viscus and glewy, is so far from exciting a Person to seek for Food, that it causes a loathing thereof, and even hinders Digestion : Then they fall insensibly into a languishing State and Decay, because the Mass of Blood wanting the Spirits and nourishing Juices, and being not sufficiently recruited, does but weakly ferment.

It

Of Foods in General.

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It happens also very often, that we have not an universal loathing of all sorts of Foods, but only some ; insomuch, that many can neither look upon nor smell to them, without being disturbed : This Aversion is sometimes natural, and no other reason can be given for it, unless it be that these Foods, by a certain Configuration of the parts, which is unknown to us, and which very justly may be called a secret Antipathy to the parts of our Bodies, excite a disagreeable Impression in us, from whence arises a strong Aversion to them : This Aversion at other times proceeds from a less Cause : For example, some that have eaten Victuals ill drest, which though in its kind was before pleasing to the Pallate, grows afterwards so loathsom, that they cannot taste of it, though never so well drest ; the reason that may be given for it is, that the Spirits having in the beginning received disagreeable Impressions from these Foods, they leave the same in the Brain, which reviving, and as it were awakning again, as soon as these Foods are seen, smelt, or tasted, another time, the Spirits are violently agitated, and refuse to receive them.

In the next place, where hunger is great, the Juices which are in the Stomach, are so sharp, pungent, and so roughly grate upon the Fibres of that part, that it will make People to eat continually, without being satisfied : But it usually happens in this bad case, that the Stomach being overcharged with Food, they bring up what they eat, as in the *Canine* Appetite, so called, because those who are troubled therewith, vomit like Dogs, after they have eat too much.

Lastly, the Appetite is depraved, when people have a relish of nothing but bad things, as Coals, Clay, Earth, and many more which they prefer before good Food ; this oftner happens to Maidens, and Women, than Men : It's usually

ally caused by the stoppage of their Terms, or some Obstructions, wrought in the lower part of the Belly, which afterwards causes a great change in all the Liquors of the Body, and particularly, in the Fermentation of the Stomach, the which, by its depravedness, does so affect the Fibres of that part, that it entertains the ill things we have spoken of, with more satisfaction, than better Foods.

All Food consists of four sorts of Principles, *viz.* Oil, Salt, Earth and Water, and so the difference that is between one sort of Food and another, consists exactly in the Conjunction, and different proportion, there is between these same Principles, as we shall more clearly shew, when we come to explain the Effects of some Foods.

In the first place, Food is either Simple or Medicinal; the first nourishes and restores the parts, and keeps them up in the same state, as Bread does: The other nourishes indeed, but at the same time, alters the present and actual disposition of our Body, as Lettice does; and so there are some Foods, which besides their Nourishing virtue, are also astringent, opening, thickning, attenuating, good to provoke Urine, Womens Terms, and so forth: In so much, that a Physician ought to apply himself, very much to the Knowledge of them, that so he may prescribe them right, according to the particular Ailment of each Person. Plain and Medicinal Foods, differ no otherwise, saving that in the first, the Principles are found in a just proportion and connection one with another, but that in the other, some of these Principles are predominant.

Secondly, Food proves more or less agreeable to the Taste, as its parts are more or less subtil, and apt to pass lightly over the Nervous Fibres of

of the Tongue: We shall hereafter, be more particular, as to the tastes of them.

Thirdly, Food is easie or hard of Digestion, as its Principles are more or less united. For Example, soft and moist Foods, without being viscous, and that contain a sufficient quantity of volatile and exalted parts, are easie of Digestion; but on the contrary, those that are hard and close, and abound in dull, gross, and Earthy parts, are not digested without much difficulty.

Fourthly, Either the Food produces a good Juice, that is good Humours, that are well attempered, or else bad Juice, and sharp and over-agitated Humours; or lastly, such as are far enough from that wholesome Mediocrity we have spoken of.

Fifthly, It's the more or less easily distributed in the parts, as 'tis more or less endued with phlegmatick, volatile, and exalted particles, that serve as a vehicle to it. For Example, Sparagras is easily spent, because it consists of much essential Salt; on the contrary, Beans and Pease sometimes cause Wind and Obstructions, by reason of some viscous, glewy, and gross parts, which these Pulse contain.

Sixthly, Food is more or less Nourishing, according as it abounds more in those parts that are Oily, Balsamick, and apt to stick to the solid parts, and according as there is more resemblance between the contextures of its parts, and that of our Bodies; and 'tis by reason of this Disposition in the parts, that Bread is a Food, that suits us best, as Hay does Horses, and other Foods, other Animals.

Each Food, hath also a peculiar taste, whereby 'tis known, and coveted, or loathed; this taste, may likewise make way for us to conjecture, what Principles it contains, the composition of them, and the Effects they are

are apt to produce. We may say, that all these tastes have their Origin only from Salt, and that they do not differ one from another, but upon the Account, that the Salt is variously united with other Principles, and differs also of itself. In short, those Bodies that are wholly divested of Salt, are insipid: There are a great many sorts of tastes, which may be reduced to Eight, *viz.* bitter, acid, sharp, salt, acerb, harsh, sweet and oily.

The bitter taste is produced by the sharp Salts found there, half embarrassed, and kept under by the Oily parts; in so much, that they retain but half their strength only, for if they had had the whole, they would not cause bitterness, but sharpness: There are a great many sweet things, as Honey in particular, which being too much boiled, grow bitter; the reason of which is, because their Salts, while they are boiling, become sharper than they were, and free themselves a little from the rosy parts that incumber them. Bitters, very near produce the same Effects as sharp things, tho' not with so much force.

An Acid taste, is caused by a Salt of the same Nature; this Salt usually operates upon us, by coagulating and thickning the Liquors of our Bodies: But it ought to be taken in a small quantity, for otherwise, it must produce a real dissolution.

The sharp taste, is sometimes caused by Acid Salts, that are much agitated, which rudely prick, and in many places, that which stops their passage; and sometimes also by their Alkali Salts, which by their rough and uneven superficies, violently strike the Fibres of the Tongue; sharp things are apt to attenuate, divide and rarify the gross parts of the Liquors.

Salts consists of an Acid Liquor, incorporated with some earthy Matrice, or rather, is nothing else but a composition of Acid and Alkali. In short, if you mix the spirit of Salt, which is an Acid, with the Salt of Tartar, which is an Alkali, you'll make a Salt like that of Bay-Salt: Salts produce midling Effects, between those of Acids and Alkali.

Rough and harsh tastes, are produced by gross Acids, united in such a manner, with the Earthy partt, that these Acids roughly enough prick the Fibres of the Tongue, and the Earthy parts, at the same time, swallowing up the moistures of that part, bind it up, and make it to be stip-tick. Rough and harsh Bodies, are apt to precipitate sharp and bitter things, to qualifie their Operation, and give a greater consistence to the Humours of our Bodies.

Sweets are composed of Acids, but such as are so much incumbered with oily and ropy parts, that they can do no more, than gently tickle with their subtiler points, the Fibres of the Tongue. Sweet Bodies, are proper for qualifie the sharp Humours on that fall the Lungs and other parts, a little to cut the dull and viscous Flegm, and to produce several other the like Effects.

Oily Bodies, contain very little Salt, and many Oily parts, which sliding over all the Tongue, make but slight impressions there: Oily, as well as sweet things, are good to qualifie the over-violent Agitation of sharp and pungent Humours.

Indeed, we pretend to do no more here, than to give a rough *Idea* of the tastes we speak, every one of which is subdivided into several others, who have a different disposition of parts, and also produce particular Effects. For Example, Honey is not sweet after the same manner as Milk is, nor Mild as Sugar, and so on.

If you would live well, and without being incommoded, you must take special care, to keep always within the bounds of moderation; and eat no more Food, than you have occasion for your subsistence. It's not possible to determine the quantity every one ought to take; for those who are weak and nice, ought not to eat so much, as those that are strong, and used to much exercise; and that quantity which for these last, may be very moderate, would be too much by a deal, for the other.

If therefore, it's very good, and even indispensably necessary for all sorts of Constitutions, in order to the preservation of Life and Health, to take their Food moderately; it's also very dangerous to eat to excess, be it more or less. In short, too strict Diet by no means agrees with Persons in health, because it inflames their Humours, makes way for the spirituous parts to fly away, and weakens much; and hence it is, that *Hypocrates* says in the Fifth Section of the Fifth Aphorism, that there is many times more danger, in observing large and exact Diets, than in but a little more than will sustain you. Indeed, diet is very good and necessary for sick People, because they should avoid as much as may be, by the digestion of the Foods, to distract Nature, which is entirely taken up in digesting and expelling the Morbifick Humour. In the mean time, there is no need of observing such a regular diet, in Cronical Distempers, where People's strength being wasted through the length of the Distemper, stand in need of recruiting.

As to what we call excess, in opposition to diet, that is when People eat too much Victuals, the Inconveniencies arising therefrom, are well known, since 'tis a very common vice: It makes People heavy and stupid, causes Crudities and Obstructions; and we may even say, that most Diseases have had their primary origin from
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hence, and therefore 'tis not without good reason, that it grew into a Proverb, that Intemperance was the Mother of Physicians, and that Gluttony destroyed more Men than the Sword. *Plato*, in order to prove the Intemperance of a certain City, says, it imployed and bred several Physicians: And *Hypocrates* in the 17. Aphorism of the Second Section, says, than when People take more Food, that nature can bear, it causes sickness, and that that is known by the Cure.

Among Foods that are used, some require dressing, as the Flesh of four footed Animals, Fowls, and several Fishes: There are others which we eat as Nature has prepared them, such as ripe Fruits, Oysters, &c. Foods are drest and seasoned different ways; they are particularly cook'd Three ways, *viz.* by Frying, Roasting, and Boiling, all which are very wholesome, since without them, we should find it difficult, to digest the greatest part of the Foods we eat, and each of these ways, may more particularly agree with some Constitutions, more than others, as we shall explain it elsewhere.

As for the seasoning of things, that is sometimes necessary, in order to promote the digesting of Foods, and distributing them into the parts; but we should have no other end in it, than this, and not do it to that excess, and commonly as 'tis practised, with a design only to give our Foods a nicer and more attractive gust, and to promote eating, even at a time when we stand least in need of it. This must be a pernicious custom, because it causes extraordinary Fermentations in us, that communicates very much sharpness to our Humours, and in a little time, corrupts them. So do we find, those who keep great Tables, and live deliciously, healthier, and live longer than others? Nay, rather do not those who content themselves with plain

plain Foods, and season them no farther than is requisite for their Health, do better in these respects, than the others? *Diogenes* the Cynick, accused Men of folly, who made long Prayers to the Gods for the preservation of their Healths, (a thing said he, which was in their own power) and who as soon as they had done, wallowed themselves in all sorts of Debauches.

Several Nations in antient times, prescribed no certain time for eating, and took no Victuals, but when they found themselves hungry. We cannot absolutely determine the Hours, and how many meals we ought to eat a day: Appetite and habit, ought to decide this matter; for example, those who have been used to two or three Meals a day, at certain Hours, and find themselves well upon it, ought to pursue this way of living, till some thing causes them to change it. However, we may say in general, that the most universally received custom, and such as suits us best, is to make two meals a day, viz. Dinner, and Supper. Several People, especially Children and old Folks, add two more, which are Breakfast and Beaver, and the reason is, because Children being by the great Fermentation of their Humours, subject to dissipate the same much, and standing in need of recruiting more than others, and old People eating but little at every meal, ought to do it the oftner.

It's a great dispute among Physicians, whether in general, we ought to eat more at Night, or in the Morning. *Hypocrates*, *Celsus* and *Galen*, pretend 'tis more wholesome to make small Dinners, and large Suppers, than otherwise the contrary; and the reason *Galen* gives, is that Foods are sooner and more perfectly digested, while we are asleep, than waking; and that the space between Supper and Dinner, is double of that between Dinner and Supper.

Actuarius and *Avicen*, pretend the contrary, and would have us eat more at Dinner, than at Supper; and the School of *Salernum*, seems to be of the same Opinion, by these two Verses.

*Ex magnâ cænâ stomacho fit maxima pœna,
Ut sis nocte levis, sit tibi cœna brevis.*

As for my part, I think that those who are in good Health, may eat as much at one of the two Meals, they make a day, as at the other; and even a little more at Supper, than Dinner, provided they do not exceed the bounds of Moderation; the reason is, that a Man who is in good Health, is capable of bearing this small irregularity: But yet I am of Opinion, that 'tis generally more wholesome, for those especially, who are of a weak and tender Constitution, to eat less at Supper, than at Dinner. Yet it is, not because I am not of *Galen's* mind, that Foods in the Stomach, are at least as well digested when we sleep, as when we are awake. In short, Foods, when we are asleep, float less in the Stomach, and the Animal Functions being, I may say, at rest, the Animal Spirits glide more abundantly into the Channels, appointed for the Natural and Vital Functions, from whence it follows, that they must be better done: But this reason is not sufficient to determine us absolutely, to eat more at Supper, than at Dinner. In short, we ought to eat Victuals, only with a design to repair the Decays of the parts of the Body, and so should proportion, as much as in us lies, the quantity of our Food, with the waste of our parts: But we waste less after Supper, to Dinner time, than we do from Dinner, to Supper time: For tho' the space between Supper and Dinner were double, to that between Dinner and Supper, we do however use a great part of this time, in sleep and rest, when we waste a

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great deal less, than when awake, or in motion. It's easie to prove this Truth.

It follows, according to the explication we have given of Hunger, that it must increase in proportion to the waste we sustain in our Bodies, and that it is a very manifest Sign of it : This being allowed of, there is hardly no body but has observed, that all the Night while he sleeps, and even for some time after he awakes in the Morning, he in a manner feels no hunger, tho' it may be sometimes, Ten or Eleven hours since he Supped. Moreover we find, that those who sleep, when not used to it, after Dinner, are not so hungry at Supper, as if they had not slept. We find also, that those who spend all the Night without sleep, or do not sleep as much as they were wont to do, or have broken sleeps only, are sooner and more hungry than others.

Lastly, Experience teaches us sufficiently, that it is more wholesome to Sup lightly, than plentifully ; and *Cardan* says upon this occasion, that he had seen and conferred with several Persons, that lived to be a Hundred years old, who declared to him, that they had always made it a rule to eat little at Night. In short, how many ill effects do we find of eating large Suppers, and the reason is, because the solid parts having but little need of being recruited, in time of sleeping ; the Mass of the Blood remains a great while incumbered with the weight of the viscous and gross parts of the Stomach, which hinder it to Circulate, as easily as before, and send too great a quantity of Vapours into the Brain, cause Obstructions in the small Conduits, as also, heaviness and difficulty of Breathing.

As for the Method to be prescribed, concerning Foods, you must not in the first place, give your self a Loose, in eating of several sorts of Dishes at a Meal ; for besides, that this will make us always eat more than is necessary, it happens
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also, that these different Foods, hinder the digesting of one another. Secondly, we ought always at the beginning of Meals, to eat those Foods that are most liquid, and easie of Digestion and then the harder sorts; to the end that the first having an easie passage through the Stomach, and going into the Milky Veins; may make the way clear, for those that follow, which are to continue longer in the Stomach and Entrails. Lastly, we are to shun every thing, that may obstruct the digesting of Foods; such as immoderate heat, and too violent Exercise, which dissipates the Spirits too much; too much drinking, which causes the Victuals to float in the Stomack, and sleeping presently after eating: For though many People do better digest their Victuals when asleep, than awake; however, 'tis necessary we should for some time after Meals, converse with our Friends, about some agreeable things, and to take a few turns, that so we may recall the natural heat, and put it in action, from whence we have this Verse.

Post Cœnam stabis, aut passus mille meabis.

We should also, during the time of digesting our Victuals, forbear too serious Applications of Mind; and in a Word, any thing that is apt to cause violent Distractions in the Animal Spirits, and to hinder the natural heat from continuing the work it hath begun.

Food, before it is fit to recruit the solid parts of our Bodies, is prepared several ways, and undergoes various changes: It's at first cut, divided and chewed by the Teeth; after which, the salivary Glands, which are numerous enough; and whose excretory Channels discharge themselves into the Mouth, afford a liquor which serves to Water the Food, and to bring it into the form of a Paste: When it is in this state,

it goes down the Throat into the Stomach where by a Fermentation caused in the parts of it, it assumes a new form, and is changed into an Ash-coloured Liquor, called the *Chyle*: There are several Causes, that concur to effect this change.

In the first place, the Salivary Liquors which continually supply the Glands of the Stomach; this Liquor hath been the occasion of great disputes among several Physicians, who have taken upon them, to determine the particular Nature of it. Some pretended it was Acid, and even that its acidity, was prevalent enough, since it must be such as could dissolve the greatest part of the Foods we take; others have thought, that this Juice not only contains Acid parts, but also Salt, Alkaline and Sulphurous ones, &c. by the help of which, it's proper for attenuating the different parts of the Foods, and serves to menstruate the same, in so much, that they have not stuck to give it the Name of the universal Dissolvent, or the Alkaest, which *Vanhelmont* so much extolls.

But if these two Opinions were never so little considered, they would be soon found to be defective; for in the first place, it is not necessary we should attribute so great an Acidity, to the Salivary Juice of the Stomach, in order to make out the nature of Digestion. In short, this Juice would operate as much upon the sides of the Stomach, as upon the Foods, and cause prickings, and considerable Inflammations in that part: Yet we are not bound to believe, that Foods are dissolved in the Stomach, in the same manner as Mettle, is by *Aqua-fortis*. Nature acts by those ways that are Gentle and Suitable to our Constitution, as we shall shew hereafter. Indeed, it may happen in the case of great Hunger, and of Sickness, that the Salivary Juice of the Stomach, proves to be such as is represented

sented to us ; but this does not come to pass, when it operates in its own natural way.

As for the second Opinion, I think it is unnecessary to have recourse to the multiplicity of acid, saltish, alkaline and sulphurous Particles, in order to understand how Food is digested. The Salivary Liquor, operates chiefly by its Watry parts, which steep the Foods in the Stomach, and thereby put their own Salts upon acting ; in the same manner, as a little Leaven mixed with Dough, helps Fermentation. It's also for the same Reason, that some Remains of the last Meal, that sticks in the Wrinkles of the inward Membrane of the Stomach, and grows eager therein, by mixing itself with fresh Food, may serve to help Digestion.

The second Cause, which concurs to digest Food in the Stomach, is the heat, which not only proceeds from the Bowels in the lower part of the Belly, but also from the Excrements contained in those parts : This sweet and temperate heat, does very near produce the same Effects upon Food, as that of the Dung Chymists make use, in order to the Digestion of many sorts of Things.

Lastly, the Muscles of the Midrif and Abdomen, by their repeated Compressions, Distill a great quantity of Liquor from the Glands of the Stomach, and more and more divide and attenuate the parts of the Food.

When the Chyle has been sufficiently wrought, and perfected in the Stomach, it descends into the *Duodenum*, where it obtains a new degree of Perfection, by its meeting with the *Pancreatick* Juice and Biles : These Liquors coming to mix therewith, help to make it more fluid, attenuate it anew, and precipitate its gross parts ; after which, it easily gets into the Milky Veins, which convey it into the adjacent Reservatory, where 'tis steeped anew by the *Lympha*, which draws
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nigh in great plenty. Lastly, it gets up into the *Canalis Thoracica*, from thence to the subclavial Vein, and so into the right Ventricle of the Heart, by the upper *Vena Cava*: When this Chyle is mixed with the Blood, it's rarified anew, by the volatile and exalted parts of the Blood, by the saline and nitrous particles of the Air, that are continually mixing themselves with this Liquor; and lastly, by the repeated Beating of the Heart and Arteries: It's moreover necessary, that for some time, it should retain yet its chylous Consistence, whereby 'tis fitted for nourishing and repairing the solid parts: For I am firmly of Opinion, that as soon as it becomes Blood, it's no longer for this use, as we shall endeavour to prove.

We may by a Mechanical solution, distinguish two sorts of parts in the Liquor, that runs in the Arteries and Veins: The one is essentially Red, and may be looked upon as a Chyle, which by long and successive Fermentations, hath acquired such a degree of Attenuation, as is requisite to make it real Blood: The truth of this Argument, is proved plainly by Chymical Operation; where by boiling for some time, a Part of the Chyle or Milk, with two parts of Oil of Tartar, makes the Liquor, as White as it was before, grow Red.

The other part of the Liquor, found in the Veins and Arteries, is but superficially Red, for it loseth this Colour, the more it is washed: This is easily condensed, by reason of its viscous and gross parts. It's of the consistence of Gelly, and does not differ from the Chyle, saving that having circulated for some time, with the Sanguine Liquor, It's a little more refined than the other. However, there is more reason to call it Chyle, than Blood, since it still retains a chylous Consistence, and a Whitish Colour, and hath not yet acquired the true Characteristick of Blood, which consists in a strong Attenuation of
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the parts, that produces the Red Colour, as before observed.

Now besides the parts already mentioned; we may also observe two sorts of Serosities, in the Liquor of the Veins and Arteries; the one which is purely Watry, and fluid throughout the whole Mass; the other which is Oily and Balsamick, and being put upon the fire, is easily congealed: This last serous part, may be called the most subtil, and most refined part of the Chyle.

By this Mechanical Solution, you may see, that the Blood consisting of thin parts, that are much agitated, is not fit for condensing the Fibres of the parts, in order to the Nourishing them in the Vessels. On the contrary, the parts of the Chyle being viscous and glewy, may easily stick to, and incorporate with those same Vesicles, and there lose their Motion. Moreover, it's observed, that all the solid parts of our Body, are naturally of a Whitish Colour, that the Juices extracted from them, are very like unto the Chyle, and that they are Red, but only superficially. For Example, if you wash the Liver well in hot Water, it will lose its Red Colour, and become Whitish, which by the way, does give us a farther Reason to believe, that the Blood doth not properly yield Nourishment to any part. Moreover, it's observed, that many lean Persons are full of Blood, and that fat People have not so much of it; and the reason perhaps is, because the Chyle in the first, sooner turns into Blood, by reason of the greater Fermentation it undergoes, which renders it unfit to Nourish the solid parts: On the contrary, the Chyle in the other, being subject only to a moderate Fermentation, still retains more of its chylous Consistence, which makes it quickly forsake the Liquor with which it circulated, in order to unite in all void places, with the solid parts, to which 'tis convey'd. In short, for the better understanding
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how the chylous parts yeild Nourishment, you must know, that the Chyle according to its different Degrees of Attenuation, doth more or less easily pass thro' the Pores of the different parts of the Body; in so much, that in one condition, 'tis proper for nourishing the Flesh; in another the Sinews, in a Third the Gristles, in a Fourth the Bones, and so on.

It may perhaps be objected against me, that I assign no Office to the Blood, since the Chyle contributes alone to the Nourishment of the parts.

I answer, that the parts of the Blood, have several uses, first, they digest, and quickly bring the chylous parts to a perfection, as before noted: Secondly, they make use of them as a Vehicle; and lastly, they concur with the Airy particles, in the generation of the Animal Spirits.

A
TREATISE
OF
FOODS.

PART I.

Of Foods made of Vegetables, or Plants.

A PLANT is an Organical Body, to which a Root and Seed is essential; this Body usually produces Leaves, Stalks, and Flowers: It consists in all its parts of Pipes or Channels; the one containing those Juices which are necessary for the Vegetation of the Plant, and serve for Veins and Arteries, by conveying the Juice to the top of the Plant, and back again to the very Root; the others are full of Air, and ought to be looked upon as it were the Lungs of the Plant; they are called *Traces* by the Illustrious *Malpighi*, who was the first discoverer of this admirable structure. These two sorts of Vessels are united in the Stalks, and dispersed in the Roots and Branches; they do not immediately join with one another, but leave intervals between, that are filled with many small Vesicles which receive the Matter convey'd into them by the Pipes.

*What a
Plant is.*

We say that a Root is essential to a Plant: Indeed no Plant can live or grow without it, since 'tis that which first receives the Juices of the Earth, and makes them fit to be sent into the other parts. We do not say the same thing, in respect to Stalks, Leaves, Flowers, and Fruits; for we find Plants that want some of these parts, and yet cease not to grow and live. For Example, *Sow-bread*, and some sorts of *Mushrooms* have neither Stalks nor Leaves; other Plants there are which bear no Flowers, as *Fern*, *Maiden-hair*, *Polypody*, &c. As for the Seed, that we look upon as essential to the Plant as the Root is, tho' it be not always so discernible. There are several sorts of *Mosses* and *Mushrooms*, as well as many Plants that grow in the bottom of the Sea, whose Seed we do not know; however we do not conclude from thence, that they have none, but only that their Seed is so small that it cannot be discerned; or else that this same Seed is so slightly joined to the body of the Plant, that the least Wind or Agitation separates the same from it; and hence it is that when we come to search the Plant we find none of it; this Opinion is very well grounded. In the first place, since 'tis certain that those kinds of Plants whose Seeds we have discover'd, proceed also from Seed, 'tis to be presumed with good reason, that those Plants whose Seeds we have not yet discover'd, yet must proceed from them. Since the Author of Nature always acts by the most plain Methods, and that that same is most natural and less subject to change, as we shall prove hereafter. In the next place, what can we conceive of the successive production of every Plant? shall we say it proceeds from a fortuitous conjunction of some Principles which meet together and form this admirable frame. For besides, that we cannot well comprehend how pure Chance can in such a manner, and with so much

much Art set in order such a great number of Parts, which so indispensibly stand in need of one another, for the support of the vegetable Life. We cannot imagine, if this Principle be admitted, why new species of Plants do not grow every day.

It's best therefore we should have recourse to a clearer and more certain Cause, viz. to the Author of Nature, who in the beginning of the Creation having produced the first Plant of each kind, lodged therein all the Veins or Roots of the same kind of Plant, in such a manner, that all future Generations were no more than the explications or unfolding of the production of the first shoot. Having gone thus far, it will be no hard matter for us to conceive how all these Shoots or Germs might have been comprehended in one only, since Reason dictates to us that matter is divisible *ad Infinitum*; besides 'tis easie to be understood, that each Germ contains in little all the parts of a Plant, as you may see before your Eyes in Seed dissected. For instance, in a Bean, wherein the *Radicula* represents the root of the Plant in little, and where you may discern all the other parts in the same manner.

We conclude then, that all Plants proceed from Seed; and we do not only compare these Seeds to small Eggs, but also the Life and Nourishment of Plants to those of Animals. In short, the *Germs* both of the one and the other, are but Embrios, where all the parts are couched within a very small compass; the Sap, which is an intermixture of the humidity of the Earth with the moistures and farinous part of the Seed, extends and unfolds those small parts in the same manner as the nourishing Juice hatches the Eggs of Animals. As to the Life and Nourishment of Plants, they proceed from the Juice contained in their Pipes, that by the means of

the root rises continually from the Earth, and so circulates, rarifies, and distributes it self into all the parts of the Plant. This Juice swells the little Bags, and following the different modifications thereof, filtrates athwart the different parts of it. For Example, that which is most pure and fine, serves to nourish the Flowers, and Fruits, that which is not so, supplies the Branches, Leaves, and Root; the most gross and earthy serves for the Bark, the most Oily is for Gum and Rosin, just the same as we find it in Animals, where the Food they receive into the stomach, passes afterwards into the Blood, circulates in the Vessels, and pursuing its different degree of attenuation, serves to nourish the different parts of the Body. We may also add, that as these Aliments are subject to various alterations, according to the different parts of the Body wherein they are, so the Roots give the first formation to the Juice they immediately receive from the Earth, after which the Stalks prepare it for the Leaves, and the Leaves for the Flowers, which may be also consider'd as the Bowels design'd for the Seed, as the Testicles of all Women are appointed for containing the Eggs, by the help whereof, Animals are multiplied.

Tho' several Plants are fed by the same Juice which they receive from the Earth, yet they have very different Vertues, Taste, and Smell; and this proceeds from the natural disposition of their Pipes or Conduits, which admit but of part of the Juice of the Earth that most agrees with them; or because this Juice in the Pipes is subject to different fermentations and workings that much alter it. The particular disposition of the Pipes of a Plant is in like manner the Cause why one requires one Climate, and another sort another Climate; one the Sun, the other the Shade, one moisture, and the other driness,

driness, one a fat Soil, and another that which is Sandy and Stony. Many Plants thrive in the Neighbourhood of others, while some sorts die, or cannot thrive to any purpose in such Neighbourhood. Lastly, there are some which necessarily require to be Cultivated, and others to which Cultivation is hurtful.

In former times, when People were contented with a little, and that that delicacy and pernicious tenderness, which now is but too much in vogue, was not known; in those Times I say, when Temperance and Frugality were in their full lustre Men made use of but plain Foods, and such as were easily prepared; I mean Fruits, and other Plants which the Earth plentifully supply'd them with, according to *Ovid*, in the 15th Book of his *Metamorphosis*:

— *Ætas, cui fecimus Aurea nomen,
Fætibus arbuteis, & humus quas educat,
herbis*

Fortunata fuit.

• They had reason to call this the Golden Age, for besides that Men were better and more Vertuous than they are now, which yet I shall not take upon me to demonstrate in this place; they were also more strong and robust, lived longer, and were subject to less Diseases than we. In a word, it may be said that the Food which Plants afford us, are in some measure to be preferred before all others, because they are lighter, easier of digestion, and produce more temperate Humours; and for that reason our first Parents, who lived upon this sort of Aliment were much hailer than we; they were so savoury to them, as salted and seasoned Meats are now to us, which we order a thousand ways, and are for the most part injurious to our health, because they excite violent fermentations in us, which corrupt our humours, whereby the solid parts of the Body lose their recurring

vertue, and at last the principles of Life are destroy'd. And therefore we ought not to think it strange, since we have taken the pains to find out such a multitude of different Foods which were unknown to our Ancestors, that we have introduced a Cloud of Diseases which they knew nothing of.

Here a Conjecture may be made; that it looks as if the Food which the God of Nature designed for us, and what best agreed with us should be Plants, seeing that Mankind were never so hail and vigorous as in those first Ages, wherein they made use of them; moreover, we find in Plants those things that are not only Necessary for Life and Health, but also that Plants are delicious and pleasant: Lastly, we find that Horses, Beeves, and Elephants live upon nothing but Plants, and that these Animals are large, fat, very strong, and rarely out of order, which is a plain evidence that these Aliments are very wholsom.

There are a great many sorts of Plants that are used for Food, the Fruits of some are only in esteem, the Roots of others; some afford good edible Flowers, and others Seed, while many are valued for their Stalks and tender Leaves, as you may see in the following Chapters.

C H A P. I.

Of STRAWBERRIES.

THERE are two sorts of *Strawberries*, *Difference*
 the one Domestick, or such as are Cul-
 tivated in Gardens, the others grow
 wild in Woods and other Places; the first are
 best, most valuable, and nourishing. *Strawber-*
ries are also distinguish'd by their Colours, for
 some are Red, and others White; you should
 choose such as are large, full of juice, ripe, of *Choice.*
 a good smell, and of a sweet and vinous taste.

Strawberries allay the over-violent agitations *Their good*
 and sharpness of the Humours, they provoke *effects.*
 Urine, create an Appetite, moisten much, are
 a Cordial, and resist Poison.

The nature of *Strawberries* is not bad, they
 can do no injury, unless they should be taken in
 too great quantity.

They contain much Phlegm, and essential Salt,
 and a small quantity of fine Oil.

They agree very well in hot weather with *The Time,*
 young People that are of a Cholerick and San- *Age and*
 guine Complexion. *Consti-*
tion they
suit with.

R E M A R K S.

THE agreeable smell that exhales from *Strawberries*,
 plainly shews that the volatile or essential Salts con-
 tained therein, are attenuated, dissolved, and exalt their
 Sulphur, and are united thereunto in such a manner, that
 being afterwards convey'd, to the Nerves of the Smell,
 they lightly prick and as it were tickle them, and it is this
 raising up of the Sulphurous parts of the *Strawberries* that
 renders them of a vinous and agreeable taste.

Strawberries are moistning and cooling, because they
 contain many Phlegmatick parts, that are proper to ex-

tend the too sharp and agitated Salts of the Humours, and to moderate their action, or Motion. The essential acid Salts that are in *Strawberries*, may also contribute to produce the good effects of thickning the Humours a little, and thereby moderating the rapid motions of their insensible parts. They pretend that *Strawberries* are a Cordial, and resist Poison, and that probably, because they are composed of some pretty volatile and exalted Principles capable to strengthen the heart, and to keep the liquids of the Body in a just fluidity.

Strawberry-Wine.

They make a very pleasant Liquor of *Strawberries*, Water, and Sugar, called *Strawberry-Wine*, and is much used during the great heats of Summer; it cools, moistens and quenches thirst. Wild *Strawberries* have sometimes a sharppish taste, because the Sun not having so much influence upon them as upon Garden *Strawberries*, by reason of the shade of the Trees, their Oily and Saline Principles have not been raised enough, nor sufficiently united one with another, so as to produce such a pleasant and agreeable taste as Garden *Strawberries* have.

Etymology.

Strawberries, in Latine *Fraga*, is derived from *Fragrare*, to smell well; because they have a pleasant smell.

C H A P. II.

Of *Rasberries*.

Difference

THERE are two sorts of *Rasberries* commonly used, *viz.* the White, and the Red; you ought to choose those that are large, full of sweet and vinous Juice, and pleasant to the taste and smell.

Good effects.

They are of a moistning and cooling Nature, Cordial, and fortifie the Stomach, they'll sweeten your breath, and purifie the blood, and are reckon'd to be *Antiscorbutick*, and *Antinephretick*.

Ill effects.

They easily corrupt in the Stomach, if they continue any time there.

Principles.

They contain a pretty quantity of fine Oil, much essential Salt, and Phlegm.

They

They are proper in warm weather, and suit young bilious People, and such in whom the Humours are too sharp, and over-much agitated. *Time, Age, and Constitution.*

REMARKS.

THE Raspberry is a kind of a Cultivated Mulberry, and bigger than a Strawberry, a little hairy, sometimes White, but oftner Red, and made up of a number of small Berries fastned to one another.

Their refreshing taste and smell proceed from their essential Salt, intermixt with some oily parts a little refined, which lightly pricking the Nerves of the Taste and Smell, excite an agreeable sensation in them.

Now Raspberries containing very near the same Principles as Strawberries, produce also the same effects; in the mean time they are moister and more phlegmatick than the other, and not so compact in their parts, for which reason they easily corrupt in the Stomach, if they continue there too long.

They make a sort of Liquor of Raspberries with Sugar and ordinary Water, called Raspberry-Wine, much used in the heat of Summer; and the same is as pleasant as that of Strawberry-Wine, and endued with the like Vertues. *Raspberry-Wine.*

Raspberry-Flowers are made use of against St. Anthony's Fire, and Inflammations in the Eyes. *Raspberry-Flowers,*

As for the Leaves and the Tops of this Shrub, they are of a deterfive and astringent Nature, and they are made use of against Gargarisms in the Mouth and the Gums. *Leaves, and Tops.*

Raspberry, in Latine *Framboesia*, comes from *Fragrare*, to smell well, because it has a pleasant smell, as well as the Strawberry. The Raspberry-Bush in Latine they call *Rubus Idæus*, because 'tis a kind of a Briar that formerly grew in great plenty upon Mount *Ida*. *Etymology.*

CHAP. III.

Of Goosberries that grow upon Prickly Bushes.

THERE are two sorts of them, the one which grows upon wild prickly Goosberry-Bushes, and the other upon Garden or Cultivated ones: Those that grow wild are the most common, *Kinds,*

Choice.

mon, but the other are better, and more pleasant to the taste; they make use of this Fruit, either when green, in Ragous, or eat them ripe off the Trees. Choose the largest, plumpest, and best tasted ones.

Good effects.

Goosberries create an Appetite, they are of an astringent and cooling Nature, they stop Looseness and spitting of Blood, quench thirst, and are good for People in Feavers, mixed with their Suppings; they resist Poison, and hinder the Nobler parts from Corrupting.

Ill effects.

They are not good for Melancholy Persons; they sometimes incommode the Stomach, prick and contract it a little too much, especially when they are green.

Principles.
Time, Age,
&c.

They have a great deal of Oil, essential Salt, and Phlegm in them; they are very good in hot weather for Young Bilious and Sanguine Persons.

REMARKS.

GOOSEBERRIES in the beginning are green, and of an acid taste, because the acid Salt contain'd therein in a large proportion, is not yet incumbered with Sulphurs, and thus it can operate upon the Nerves of the Tongue very powerfully; insomuch that this Salt being at that time united with nothing else but some proportion of Earth, excites an astringent and stiptick sensation; whereas afterwards the little Oil contain'd in the *Goosberries*, which before was kept back by passive Principles, gets loose, rises, and by the help of fermentation unites it self with the Salts, and divests them partly of their strength; then it is that *Goosberries* are ripe when they have a sweet smell, and yellowish colour. From whence we may conclude, that the more ripe *Goosberries* are, they are so much the less astringent; and so when you have a mind to have *Goosberries* preserved, the green are to be preferred before those that are ripe.

The said essential Salt wherewith *Goosberries* do abound, is the cause of the principal effects wrought by them. In short, they would not create an Appetite, were it not that this Salt lightly pricks the little Fibers of the Stomach; they would not cool and be good for People sick of Fevers, and be endued with the like Vertues; but because this Salt
by

by imparting a little more consistence to the Humours, stops their violent and impetuous motion.

Goosberries are not good for Melancholy Persons, because they increase acid Humours in them, which they are already incommoded with in too great a degree.

A *Goosberry* in Latin is called *Uva Crispa*, because it's *Etymology*: like a *Grape*, and hairy.

It was also called *Grossularia simplicis acino, à cute fructus grossa*, because the skin of this Fruit is a little thick, and that it grows in Berries, or separate Grains, and not Grape-wise.

C H A P. IV.

Of Goosberries which grow Grape-wise, and not upon prickly Bushes.

THERE are two sorts of *Goosberries* which *Difference* grow like *Grapes* in Bunches, one is Red, and the other White; these last are not so common as the other, they have very near the same taste, both the one and the other ought to be *Choice*. chosen, when ripe, large, round, soft, shining, full of Juice, of a sharpish taste, and good smell.

The Red and White *Goosberries* are cooling, *Good Effects*. moderate the heat of the Bile, and other Humours; contract the Stomach a little, and resist Poison. Some People by the frequent eating of *Ill effects*. *Goosberries*, have found some little prickings in their Stomachs; and this over-sharpness of *Goosberries* is allay'd by mixing a little Sugar with them, whereby they will be qualify'd, and rendered less hurtful.

Goosberries contain a little Oil in them, and a *Principles*. great deal of essential Salt and Phlegm.

They are good in Summer time, for young *Time, Age,* *Cholerick* People, and such as are troubled with *and Constitution.* too sharp and over-agitated Humours.

REMARKS.

THE *Goosberries* which grow in Bunches, called in Latine *Ribes*, are little round Fruit, about the bigness of *Juniper Berries*, they grow upon a Shrub very well known, and are much used in Foods.

The sharppish taste of *Goosberries* proceeds from the acid Salts contained plentifully in them, which are loosned and extended by a sufficient quantity of Phlegm; besides, 'tis this acid Salt that renders *Goosberries* cooling, and proper for allaying the heat of the Bile.

Sweet-Meats.
Goosberry-Wine.
Syrup.

Sugar taken with *Goosberries* allays their over-sharppness, by the Sulphurous parts, which bind up and embarras the acids of *Goosberries*. They make very good Sweetmeats of *Goosberries*, as also a Liquor of them, with Water and Sugar, called *Goosberry-Wine*, used in the height of Summer to cool and moisten the Body.

Goosberry-Legyes.

They likewise make a Syrup of them, much used in Physick, as also in Food; the same being cooling, moistning, and very agreeable to the taste; they mingle it with Water, and give it them to drink who are sick of Fevers. *Goosberry Leaves* are Astringent.

CHAP. V.

Of Cherries.

Kinds.

THERE are several sorts of *Cherries*; first Red ones, of a sharppish taste, and the most common of any; secondly, Red, White or Black *Cherries*, that are bigger than the other, and of a more compacted Pulp, called a hard Cherry; and lastly, there are small wild black *Cherries* with a long stalk, pleasant juice, which dyes a black or purple. The *Cherries* ought to be chosen when ripe, juicy, big, plump, and well tasted.

Choice.

Good effects.

They keep the Body open, quench thirst, cool, create an appetite, are a Cordial, and resist Poison. They provoke Urine, and are reputed good for the Diseases of the Head. The Stones
are

are looked upon to be proper for the Stone in the Kidneys and Bladder when taken inwardly. They likewise make use of them for Pains in the Head, arising from a Feaver.

Cherries easily corrupt in the Stomach, they also cause Wind and Chollick; they have more Phlegm in them than any other Principle, a little Oil, and a little essential Salt. *Ill effects.*
Principles.

They are good for young bilious Persons in hot weather; but old Men, and such as are Phlegmatick ought to abstain from them. *Time, Age, and Constitution.*

REMARKS.

They never saw any *Cherries* at *Rome*, before that Famous Battle wherein *Lucullus* defeated the Great *Mithridates*. This Conqueror brought some of them from a City of *Pontus*, called *Cerasus*, and now *Cherrifonda*, from the first of which *Cherries* were denominated. This Fruit will not grow every where; there has been great pains taken to Cultivate the *Cherry-Tree* in *Egypt*, but it would never grow and bear Fruit there. *Etymology.*

Cherries are much used in the heat of Summer; the first mentioned by us are the best for taste, and Mens health; not only by reason of their sharppish taste, which creates an appetite, but also because they are moister, and of an easier digestion. And indeed it may be reckon'd a great misfortune in some Countries, especially to the Peasants and Poor, when it proves a scarce year for *Cherries*, because a pound of them, and a piece of bread will easily subsist them without Wine.

Cherries are of a moistning and cooling Nature, because they consist of very watry and phlegmatick parts, which are proper to allay the violent motions of the Liquors; they likewise quench thirst, because these watry parts dissolve, and take away the sharp Salts that are the Cause thereof. Lastly, they keep the Body open, by dilating the gross Humors contain'd in the Entrails, and driving them out.

Cherries consist of a Substance that is not very compact and close in its parts, and therefore they easily corrupt in the Stomach; they also contain a little viscous and acid Phlegm, which pricking the sides of the Entrails, and coming to be rarified by the heat of the Body, causes Chollick and Wind.

They

*Sweet-
Meats.*

They make very good Sweet-Meats of *Cherries* by preserving them, and these moisten and cool much, and may be given People in Feavers.

The *Cherries* must be dried for the better keeping of them, but then they shrink up, because they are despoiled of the Phlegm which keeps them soft.

CHAP VI.

Of *Apricocks*.

Kinds.

There are three sorts of *Apricocks*, the first of which are pulpy, almost round, grow as big as a small *Peach*, flat on the sides; one of which is of a dark Red, and the other Yellowish. The pulp is tender, pleasant, and of a good smell: It contains a very hard and flat Stone, wherein there is a bitter Kernel: The second differs from the first, in that they are of a more whitish Colour, and that the Kernel is sweet. Lastly, the third are smaller than the others, but not so well tasted, and of a yellowish colour. These last grow upon a Tree that is not Cultivated like the rest. In chusing your *Apricocks*, take those that are pulpy, large, well coloured, and well tasted.

Choice,

Good effects.

They moisten, create an Appetite, provoke Urine, are a Cordial, Pectoral, and promote Spittle. An Infusion of *Apricocks* is looked upon to be good to allay the heat of Feavers; they also say that the Kernel of an *Apricock* kills the Worms.

Use effects.

Apricocks fill the Stomach with wind, and easily corrup there; and therefore they ought to be moderately taken.

Principles.

They contain an indifferent quantity of Oil and essential Salt, and much Phlegm.

Time, Age, and Constitution.

They are good in hot weather for young People that have good Stomachs, and of a bilious and sanguine Complexion.

REMARKS.

REMARKS.

A *Pricocks*, in Latine are called *Armeniaca*, from *Armenia*, because they were at first brought from *Armenia* to *Rome*. The *Greeks* gave them the Name of *Bericocia*, and the Latins *Pracocia*, that is early ripe Fruits, because fit to be gathered before *Peaches*, which do not ripen before *Autumn*, and of which they were reckoned to be a Species. Etymology.

Apricocks are Fruits of an agreeable taste, and used more for Pleasure than Health; they cool and moisten, because they contain much Phlegm, intermixt with a great quantity of acid essential Salt, and fit to allay the violent motion of the Liquors, yet they create an Appetite, because this acid Salt lightly pricks the sides of the Stomach.

In the mean time People ought to be cautious of this sort of Food, which contains a viscous and thick Juice, and sometimes at the very first passages, causes Wind, and crude Humours.

They preserve *Apricocks*, to render them more pleasing to the taste, and that they may keep the longer. Being thus ordered, they are the less obnoxious, because their viscous Phlegm is rarified by the Sugar and Boiling. They are also more Pectoral than raw *Apricocks*; for besides the oily and embarrassing parts naturally contained in them, the Sugar wherewith they are preserved, supplies them with other qualities proper to allay the sharpness of the Breast. The Kernel of an *Apricock* stone has this in common with all bitters, that it kills the Worms. Apricocks.
preserv'd.
their Ver-
tues.

You may extract an Oil out of them good for noise in the Ears, for Deafness, and easing the Piles.

C H A P. VII.

Of Peaches.

YOU ought to choose such as are of an agreeable smell, soft pulp, juicy, vinous, well coloured, full ripe, and that are not easily separated from the stone. Choice.

They help a stinking breath, proceeding from corrupt matter exhaling from the Stomach; they cool, moisten, and are a little opening. Good Ef-
fects.

As

Ill-Effects. As *Peaches* are of a soft and moist substance, they easily and soon corrupt in the first passages, *Principles.* cause Wind and Worms: They contain much Phlegm, essential Salt, and very little Oil.

Time, Age, and Constitution. They agree in hot weather with young Bilious and Sanguine Persons, but they are hurtful to old People, to such as are Phlegmatick, and have weak Stomachs.

R E M A R K S.

A *Peach* is a Fruit well known, and much in use for the excellency of its taste; most of the ancient Authors ascribe many ill effects to it: *Galen* makes it to be very pernicious, and yet we do not find it has so many ill qualities, unless when 'tis not ripe enough, or used to excess, for in those Cases it produces Wind and indigested Humours arising from the viscous Phlegm contained therein.

Peaches are good against stinking Breaths, they having a pleasant smell; and besides, consume the corrupt Humors that are in the Stomach; they open the Body a little, either by dilating the gross and Earthy Humours that are in the Bowels, by the Phlegmatick parts wherewith they abound, or pricking the intestinal Glands by the help of their acid essential Salts, which from this irritation furnishes more Liquor than before. Lastly, *Peaches* are very moistning and cooling, because, for all we have already observed, they contain much Phlegm, and acid essential Salt.

Peaches preserved. They usually mix a little Sugar with *Peaches* when they eat them, this makes them the more wholsom, for the Sugar corrects and rarifies their viscous Phlegm. They also preserve *Peaches* in order to make them more agreeable to the taste.

Renaud assures us, that in order to know what Colour a *Peach* is within, you need do no more than examine that of its Skin, for the pulp of the *Peach* is Red, if the Skin be so, Yellow, if the Skin be Yellow, and party-coloured if the Skin be so.

Peaches are usually eaten in Wine, and as the Wine does in a manner lose all its Vertue when they are steeped therein; this Circumstance gave the Ancients occasion to believe that this Fruit was noxious, and deposited a certain malignant quality into the Wine; but they did not observe, that a *Peach* being of a porous and Spongy Nature, sucked up the Spirits of the Wine, and made it Watry, without communicating any such supposed malignity to it.

Error of the Ancients.

The Kernel of the *Peach* contains much Oil and essential *Kernel of* Salt, it is good against Worms; you may force out of it an *the Peach.* Oil that is accounted good for noise in the Ears. *Its Oil.* This Oil by the help of its essential Salts, rarifies and expells the viscus Humours, which by their lodging in the Ears, cause disorders therein.

The Flowers and Leaves of a *Peach-Tree* are also used for *Flowers* killing the Worms, they are purgative, and opening. *and Leaves*

Peaches in Latin are called *Persica Mala*, because the *of a peach.* *Peach-Tree* was first brought out of *Persia.* *Etymology.*

C H A P. VIII.

Of Plumbs.

IT's both difficult and tedious to describe here *Kinds.* all the different sorts of *Plumbs*, which are almost innumerable; there are those that are White, Green, Grey, and of several other Colours; they also deduce a difference between them from their bigness, form, taste, and the Places where they grow. Thus some are large, small or middle sized; others round, oval, or oblong; some sweet, sharp, or harsh, and accounted more or less so, according to the Places from whence they are brought. Of all the sorts of *Plumbs*, those are the best in their kind, which *Choice.* have a tender and fine Skin, are sweet, of a pleasant taste; and lastly, that are fresh gather'd, and before Sun-rising.

They are of a moistning, cooling, softning *Good ef-* and laxative Nature; they quench thirst, and *fects.* create an Appetite.

Those that have a weak Stomach, and cannot *Evil ef-* easily digest their Food, ought not to eat *Plumbs,* *fects.* for they do much weaken it; besides, they produce a quantity of gross and Phlegmatick Humors, and therefore they are not good for Aged and Decrepid Persons, and such as are full of Phlegm.

Principles. *Plumbs* contain a little Oil, much essential
Time, Age, Salt and Phlegm; they are good in hot weather
and Con- for young People that are of a bilious and San-
sitution. guine Constitution.

R E M A R K S.

Acacia
Noftras.

AS there are a great many different kinds of *Plumbs*, there are some of a very pleasant taste, and used at the best of Qualities Tables; others are of so bad and disagreeable a taste that they cannot be eaten. *Plumbs* also differ in respect to the effects produced by them; those that are commonly used for Foods, are of a moistning, laxative and softning Nature; those on the contrary, that are stiptick and harsh, such as *Wild Plumbs* be, are astringent, good to stop Bleeding, Loosness, and Vomiting. These two sorts are used in Physick. For Example, the pulp of the black *Damascene* is the chief Ingredient of a Purging Electuary. The *Accacia Noftras* is nothing else but the thickned Juice of the *Wild Plumb*. This last is made use of upon such Occasions where you would bind the Body. These two contrary effects proceed from the different disposition of the Principles whereof each of these *Plumbs* are composed. As for those which are harsh, we have room to conjecture, that the acid Salts are united to Earthy Particles, fit to consume the superfluous moistures, which relax and debilitate the Parts. Then for the other, which are of a more agreeable taste, the acid Salts are more at liberty, and float in too great a quantity of Phlegm, for which reason these *Plumbs* are softning and laxative, and therefore are not good for those who have a weak Stomach, and are full of Phlegm.

Plumbs
preserved.
Prunes.

They make good Comfits of several sorts of *Plumbs*, they are also dried in an Oven, and then they are called *Prunes*; they also ought to make choice of such as are new, tender, soft, and of a good taste. They have likewise the same Vertues as *Plumbs*.

CHAP. IX.

Of Apples.

THere are so many different sorts of *Apples*, *Kinds.* that 'tis impossible to describe them all: they vary in their form, bigness, colour and taste. There are those also that have something of a *Pear* in them, and that proceeds from the Grafts made upon *Apple-Trees*. You ought to choose such *Apples* as are plump, good coloured, well tasted, and above all, full ripe. *Choice.*

They are Pectoral, cause Spitting, open the Body, and are Cordial and Cooling. *Good effects.*

They are not at all good for those who have a weak Stomach. Boil'd *Apples* are to be preferred before those that are raw, because they are of easier digestion. *Ill effects.*

They all of them contain much Phlegm, Oil, and essential Salt. *Principles.*

They are wholsom at all times for young Bilious Persons, Melancholy People, and such as have a good Stomach. *Time, Age, and Constitution.*

REMARKS.

A*p*ples are Fruits very well known, and much used for Food; the *Apples* commonly made use of, and such as are well tasted, moistning and cooling, are Pectoral, and open the Body, because they contain an Oily and Phlegmatick Juice within them fit to produce these good effects. They are not at all proper for those that have a weak Stomach, because this Juice does but weaken it still the more.

Boiled *Apples* are to be preferred before raw ones, because boiling takes away the undigested moisture that is in them, which makes them a little windy.

Apples which are kept all the Winter are better than the others, because they have a longer time for the over-raw

moisture that is in them to evaporate; and in that respect they are also more pleasing to the taste; they ought not to be boiled before they are full ripe, for the Juice that is in them before that time not being well digested, and too gross, they cause a stoppage in the Vessels.

The more sweet and pleasant Apples are, the more wholsom they be, and therefore those which either from their acid or stiptick Nature have not this good taste now mentioned ought to be avoided. For Example, you ought not to use those wild Apples that grow in Woods and Mountainous places, for they are sour and astringent; however they may be good for those who have Diarrhea's, or some disorders in the throat, for which stiptick and astringent things are very good.

Apple-jelly They make a very delicious and wholsom comfit of Apples, called Apple-jelly, and the same is moistning, cooling, pectoral, and much used.

Etymology. Apple in Latin is called *Malum à μέλω*, to Cure, because this Fruit is much used for Food, and Health.

C H A P. X.

Of Pears.

*Kinds.
Choice.*

THERE are several sorts of *Pears* as well as of *Apples*, that differ in form, bigness, colour, taste, and smell; the best are those that are sweet, full ripe, plump, and that are neither harsh nor stiptick.

Good effects.

Pears create an appetite, and fortifie the Stomach; those that are of a harsh or sour taste, are more astringent than the others, and fitter to stop a looseness.

Ill effects.

Those that are subject to the Cholick ought not to use *Pears*, neither ought they to be eaten before other Victuals.

Principles.

They contain much Oil, and essential Salt.

*Time, Age,
and Con-
stitution.*

They suit at all times to any Age and Constitution, provided they be moderately used.

REMARKS.

REMARKS.

PEars are Fruits much in esteem for the goodness of their taste, most sort of Pears fortifie the Stomach, because they contain a thickish Juice, full of earthy parts, fit to give a greater consistence to the liquors, and to swallow up the superfluous moistures that weaken the Parts. Those Pears which have a harsh taste are more astringent than the others, because their Juice is thicker, and more earthy.

The Juice of the Pears being thicker, as before noted, there is time required to digest and ferment the same in the Stomach, and therefore by its long stay there it causes Wind, and even the Cholick in some Persons.

To render Pears the easier of digestion, they boil them, and mix a little Sugar with them, whereby they are rendered more wholesom, according to that Line,

Cruda gravant stomachum, relevant Pyra cocta gravatum.

Pears ought not to be eaten before other Victuals, because they may continue too long in the first passages, cause obstructions there, and so hinder other Foods taken afterwards from passing thro'.

The Kernels of a Pear are good for killing the Worms, *Pear-Kernels.* and to prevent putrefaction.

Pears in Latin were called *Pyra*, à *Pyramide*, because *Etymology.* they have one end like a Pyramid.

The Wild-Pear-Tree in Greek is called *ἀγρεας*, from the Verb *ἀγρεω* to strangle, because the chewing the Fruit of this Tree closes up the Fibres of the Mouth and Throat in such a manner, as if a Man was like to be strangled by it.

C H A P. XI.

Of Figs.

THere are several sorts of *Figs* that differ in *Differen-* form, bigness, colour, and taste; what-ces. ever kind they be, you must choose such as are soft, juicy, and of a good taste; those that have a tougher and delicate Coat are more easily di-

gested than others ; however they ought not to be eaten 'till the Skin is taken off, and that they are full ripe.

Good effects.

They are very nourishing, quench thirst, allay sharp humours in the breast ; they are likewise looked upon to be good against the Stone in the Kidneys, and to resist Poison : They make Gargarisms of them for Distempers in the Throat and Mouth, and they are also outwardly applied for to soften, digest and hasten suppuration.

Effects.

The immoderate use of this Fruit usually causes Winds and Crudities, and therefore 'tis pernicious to those that are subject to the Cholick, it also very often causes the Bloody-flux.

*Principles.
Time, Age,
and Con-
stitution.*

It contains a small quantity of Oil, essential Salt, and much Phlegm. It agrees with any Age and Constitution, provided it be ripe.

R E M A R K S.

THE Fig is a very delicious Fruit used at the Tables of the best Quality ; when they are about the bigness of a Pea, they are in Latin named *Grossulus* ; when they are grown larger, yet not full ripe, they are named *Grossus*, and *Grossa*, and lastly, when fully ripe *Ficus*. It grows to the bigness and in the form of an ordinary Pear.

Tho' the Fig-Tree be cultivated in temperate Climates, yet the Figs there produced are not to be compared with those growing in *Languedoc*, *Provence*, and other warm Countries ; for the goodness of Figs consisting in a perfect union of Sulphurs and Salts which produce a sugared and very pleasant taste, it's easie to imagine, that those produced in these warm Countries receive a larger quantity of Sulphurs and refined Salts ; seeing such Places more abound in these Principles than temperate ones do ; to which we may also add, that the heat of the Sun, which is more powerful in those parts, digests, ripens and more attenuates the parts of these Fruits, and gives them a more delicious taste.

Figs allay the sharp Humours of the Breast, nourish and moisten much, because they contain a viscous and oily juice, fit to embarrass the sharp Salts that prick the Breast, and to repair the solid parts that have been dissipated, by condensing and congealing the same in all their own small vacuities. In the mean time this juice produces several

ill effects. In the first place, it renders the Figs hard of digestion, by the dulness and grossness of their parts; then it causes Wind, and the Cholick, by being rarified in the Bowels by the heat of the Body; and lastly, it very often occasions the Bloody-flux; for growing eager by its long continuance in the Bowels, it corrodes and ulcerates those parts.

They dry Figs in an Oven, and when they are dried, they are in Latin called *Caricæ*, or *Ficus passæ*, they are much used in Physick, and Foods; they are easier of digestion than others, because by this manner of ordering them, they are divested of a good part of their viscous Phlegm.

India-Figs are so called, because they come from a Tree *Figs of India.* that grows in the *Indies* near *Goa*; they are in shape like our Figs, with this difference, that they are as red as blood both within and without; they are sweet, and good *Vertue.* to eat, yet do not taste so well as those that grow in *Europe*. These Figs have very near the same Vertues as the others, and the bark of their Tree serves to make Stuffs of.

A Fig in Latin, *Ficus*, à *qu'au*, to Produce and Gene- *Eymology.* rate, because the Fig-tree multiplies apace.

C H A P. XII.

Of Quinces.

There are Three Kinds of *Quinces*; the First *Kinds.* of which are Small, very Odoriferous, Downy, Green at first, then turning a little upon the Yellow, when they have attained to their full Ripeness; the Second are larger, not so Odoriferous, less Downy, of a soft Pulp, and pale Colour; the third are those which grow on the wild *Quince-tree*; they are more backward than the others, smaller, and less used; they grow in Rocky Places: You should make choice of the *Choice.* First sort as having more Vertue, and a better Taste; but they ought to be full Ripe.

They cherish the Heart, fortify the Stomach, *Good effects.* stop Loosness, and Bleeding at the Nose; they help Digestion, prevent Drunkenness, and are Opening.

Quinces.

Ill effects.

Quinces being eat raw, and before Meals, cause the Cholick, Wind, and bad Digestion; and therefore 'tis proper, before you eat them, to let them be well Boyled, and mix a little *Sugar* with them; by which Management, they'll produce good Effects.

Principles.

*Time, Age,
and Con-
stitution.*

They contain much acid Salt, Oyl and Phlegm. They agree at all Times, to any Age and Constitution, provided they be well Boyled, and taken moderately.

REMARKS.

Q*uinces* are Fruits that are not only used for Food, but also much for Physick. They have so pleasant and strong a smell, especially the smaller ones, that they cause many Peoples Heads to ach, which shews they consist of some very volatile and exalted Principles. When they are green they have such a harsh and stiptick taste, that you cannot possibly endure them in your mouth; but as they ripen, so they gradually grow sweet, yet when full ripe, they still retain a certain harsh taste, which cannot be removed but by the boiling of them, and therefore *Quinces* are but little eat, unless they be well boiled.

The rough and harsh taste of green *Quinces* proceeds from the strict union there is between their Salts and Sulphurs with the terrestrial Parts; for their active Principles sensibly disengage themselves by the fermentation of the Earthy parts which do detain 'em. Lastly, when full ripe, they retain a harsh taste, because these same earthy parts are in such a manner united to the saline Principles, that they still retain enough for the effecting of that stiptick and harsh taste.

Quinces fortifie the Stomach, help Digestion, stop Looseness, and Bleeding at the Nose, because they contain a thick earthy Juice, proper for thickning of those Liquors that were too thin, much agitated, and to swallow up the superfluous moisture that debilitates the Fibres of the parts. They are looked upon to be good to prevent Drunkenness; their gross parts serving to precipitate the Vapours of the Wine, or other Spirituous Liquors, and hindring them to flie up into the Head. It's said if taken before Meals they bind, and if after, they loosen the Body. However, I am of opinion, that let them be taken when they will, they are more of a binding than loosening Nature. It's also said they are good against Poison, and that the

the *Spaniards* before they went to Fight the *Africans*, provided themselves with store of *Quinces*, that in case they should be wounded with poisoned Arrows, they might the more easily be Cured, tho' I should not for my part trust much to this Remedy.

When *Quinces* are raw, they contain a viscous and gross Juice, which fermenting in the Stomach and Bowels, there cause Wind and Cholick. They preserve *Quinces* with Sugar, and thereby they make them more wholsom. *Quinces Preserved.*

They likewise make several Stomachical Compositions of *Quinces*, such as *Quiddeny*, *Quince-Syrrops*, and divers others, that serve as well in Health, as in Sicknes.

Quinces were brought to *Rome*, out of *Syria*, and are called *Cydonia*, from *Cydon* a Town of *Candia*, from whence the *Quince-Tree* was brought to *Greece*. *Etymology.*

They were also called *Mala Cotonea*, because they are covered with a kind of Cotton or downy substance.

C H A P. XIII.

Of Pomegranates.

There are Three general Kinds of *Pomegranates*; the First are Sharp, the Second Sweet, and the Third Vinous, being a Medium between both: You are to chuse such *Pomegranates* as are large, full of Grains, Ripe, Juicy, and well Tasted. *Kinds. Choice.*

The Sweet *Pomegranates* allay the sharp Humours of the Breast, stop Coughs, Cool and Moistens the sharp ones fortifie the Heart, hinder Vomitting and Loosness, create an Appetite, keep down Choler, and allay a Fever: They are more valued in Physick than the other Kinds, and sick Persons are ordered to suck the Grains of them. *Good effects.*

The Sweet Ones create Wind; and as for the sharper sort, they are injurious to the Breast, as well as to the Teeth and Gums. *Ill effects.*

The Sweet Ones contain much Sulphur, Phlegm, and a middling quantity of acid Salt: The Vinous Ones contain much acid Salt, Phlegm and Oil; *Principles.*

Oyl: And Lastly, The sharper sort have much Acidity, Phlegm, and an indifferent quantity of Oyl.

*Time, Age,
and Con-
stitution.*

The Sweet and Vinous *Pomegranates*, at all Times, suit every Age and Constitution, provided they be moderately used: The sharp Ones are wholesom in hot Weather, for Young Bilious People; but they are hurtful to Old Folks, because they bind up and prick the Breast, and make those Persons to breathe more difficultly, who do it already with Pain enough.

REMARKS.

P*omegranates* are Fruits well known, and made use of more for pleasure and to create an Appetite than for Food; the difference of taste we find between the three kinds of *Pomegranates*, arises in those that are sweet from the oily parts, being there in greater plenty than the Salt ones, from which last they take away all their acidity, by encumbering of them; whereas in those that are sharp, the Salts are to be found in a far greater quantity than the oily Principles, and deeply Impress their acidity. Lastly, those that are vinous have a sweet and pungent taste, because their oily and saline Principles meet there in a just proportion, so that the acids being not entirely swallowed up by the oily parts, still retain vertue enough to tickle the little Nervous Fibres of the Tongue with their subtiler points.

The sweet *Pomegranates* allay the sharp Humours of the Breast, moisten and cool by their watry and sulphurous parts, which are fit to diffuse and embarrass the sharp Salts, and to calm their over-violent motion: the sharp ones are astringent, good for Inflammations and Fevers, by thickning and a little coagulating of the Liquors by their acid Salts; as also by keeping under those sharp and exalted Salts, which excite an extraordinary fermentation and boiling in the Humours.

Sour *Pomegranates* incommode the Breast, Teeth and Gums, by pricking those parts too much.

*Experi-
ence.*

*Explan-
ation.*

It's said that sour *Pomegranates* will become sweet, if you put Urine that has stood for some time, Human Or-dure, or Swines Dung about the Root of the Tree that bears them. If this be true, 'tis because the volatile Salts and exalted Sulphurs which these things plentifully contain, are distributed into the whole Plant, and uniting
with

with the acids of the Pomegranates, take a great part of their sharpness away.

Pomegranate-Flowers stop Looseness, Running of the Reins, Spitting of Blood, and is good for Ruptures. *Flowers.*

The Rind of the Pomegranate is in Latin called *Malicorium*, i. e. the Hide of the Apple, because this Rind is as hard as Leather. It's also named *Sidium*, from the Feilds of *Sidon*, where formerly they grew in great numbers. It has the same vertue with the Flower. *Rind of the Pomegranate.*

The Seed of the Pomegranate is astringent, or used in Injections. *Seed.*

The Sea-Pomegranate is a hard Body, and petrified, that grows on the Rocks, and in colour and shape like a Pomegranate. *Sea-Pomegranates.*

Pomegranates in Latin are called *Mala punica*, à *puniceo colore*, from their red Colour. They are also named *Granata*, à *granis*, because they contain a great quantity of Grains; or else à *Granatensi in Hispaniis regno*, because they grow in great plenty in the Kingdom of *Granada* in *Spain*. *Etymology.*

C H A P. XIV.

Of Melons.

A Melon ought to be of a very pleasant smell, and exquisite taste, fresh gathered, and ripe enough; the Pulp should be tender, soft, delicate, reddish or yellowish: In a word, 'tis the Taste only that makes a difference between good and bad Melons. *Kinds.*

It cools and moistens, quenches Thirst, and creates an Appetite: 'Tis said, That the frequent Use of this Fruit will prevent the Stone in the Bladder and Kidneys. *Good effects.*

It's windy, and sometimes causes great Pains in the lower part of the Belly; and therefore 'tis not good for those who are subject to the Cholick: It's observed also, that the Use of these Melons causes Bloody-fluxes and Fevers, but more especially Quartan Agues. *Ill effects.*

It

Principles. It contains much Phlegm, Oyl, and Essential and Volatile Salt.

Time, Age, and Constitution. It agrees in hot Weather, with young Persons that have a good Stomach, and are of a hot and bilious Constitution; but 'tis pernicious to old People, and to those that are Phlegmatick and Melancholy.

REMARKS.

THE pleasant smell and delicious taste of the Melon, indicate that a part of its volatile substances are so far freed from gross Principles, as to form an agreeable impression upon the Nerves of the Tongue and Smell. These qualities, which are the chief graces of this Fruit, are to be met with in a larger degree in the Melons that grow in hot Countries, than in those that are in cold ones. The Reason is, because the heat of the Sun in hot Climates has a greater force, and is more powerful in exciting an internal fermentation, whereby the Principles of the Melons are raised up, and separate themselves from the gross Matters wherewith they are embarrassed.

The quantity of the Phlegm with which the Melon abounds, renders it cooling and moistning, because it extends those Principles that are sharp and much agitated from the Mass of Blood, and disuniting the same, hinders them from acting with so much violence as before. This same Phlegm filled with an acid Salt, yet creates an appetite, by pricking a little the sides of the Stomach.

As for those Pains and other Inconveniencies caused by the Melon in the lower parts of the Belly, they proceed from a viscous and acid Juice contained therein, which makes so much the more impression, since by its viscosity it remains firmly fixed to the Parts, and which by fermenting and growing more and more eager, waits and corrupts the Aliments that pass thro' those places; and these Aliments being afterwards conveyed into the Mass of Blood, ferment it different ways, and so produce different Feavers.

Moreover 'tis this gross humidity that renders the Melon hard of digestion, and therefore you ought to drink Wine when you eat this Fruit; for the Wine attenuating this viscosity, hinders it to produce such ill effects.

The Melon Seed.

The Seed of the Melon is one of the four grand cold Seeds, it is very lenitive, and they press an anodine Oil out of it.

Etymology.

The Melon in Latine is called *Melo* ἀμήλον, an Apple, because in shape 'tis like unto it.

CHAP.

C H A P. XV.

Of Cucumbers.

YOU must chuse such as are long, thick, *Choice.*
full ripe, having a thin Rind, and full
of a white, juicy, and firm Pulp.

It moistens and cools very much, quenches *Good ef-*
Thirst, allays the sharpness of Humours, and *fects.*
too great a Fermentation of the Blood, and
provokes Urine.

They are ill of Digestion, and produce gross *ill effects.*
and phlegmatick Humours.

They contain a little Oyl, much Phlegm, and *Principles.*
an indifferent measure of essential Salt.

Cucumbers in hot Weather are proper for young *Time, Age,*
Persons of an hot and bilious Constitution; but *and Con-*
weak and tender People, that have a bad Sto-*stomach.*
mach, or are of a phlegmatick Temper, ought
to abstain from them.

R E M A R K S.

C*ucumbers* are Fruits much in use for Food, they are
usually yellowish, sometimes white, and at other
times green. These Fruits moisten much, because they
contain a viscous and thick Juice, very fit to qualifie the
over-violent motion of the Humours. In the mean time,
this Juice makes them hard of digestion, because they con-
tinue long in the Stomach, and that their parts cannot be
disjoined without difficulty; and therefore they ought al-
ways to be well dress'd and ordered before they are eaten,
that so this viscous Phlegm wherewith they abound, may
be the better digested; you may also mix some other things
with them to help digestion, such as Onions, Salt, Pepper,
and other things of the like Nature.

We find a number of Seed in *Cucumbers*, which con-
tain a sweet oily Kernel, agreeable enough to the Taste: *Cucumber-
Seed.*
This Seed is one of the four grand Cold Seeds, and much
used by Physicians in Emulsions. It's also very qualifying,
refreshing, and moistning. It works likewise by Urine.

A Wild

Wild-Cucumbers.

A Wild *Cucumber* is very different from that used by us for Food, for it contains a viscous and very sharp Juice; this Juice being thickned, is the *Elaterium* used in Physick, when you would effectually purge away thick Phlegm, and gross and tartarous Humours.

Sea-Cucumbers.

They find in the Sea long and thick *Cucumbers*, like ones fingers, who like the Land *Cucumbers* have little bosses or knobs on the surface of them; they grow upon Rocks, are hard and petrified; they be called *Sea-Cucumbers*.

Etymology.

Cucumber in Latin is called *Cucumis*, or *Cucumer*, à *Curvatura quasi Curvimer*, because the Stalks of this Plant are crooked.

CHAP. XVI.

Of Pumpkins.

Kinds.

There are Three Kinds of *Pumpkins*, that differ from one another only in outward Form: The First is Cylindrical, and extraordinary both as to Length and Bigness; the Second like a Flagon, thick, round, and bellied; and the last of the shape of a Bottle, with a big Paunch, and a narrow Neck; and contains also browner Seeds than the other Kinds: Your *Pumpkins* ought to be tender, fresh gathered, light, and with a white and soft Pulp.

Choice.

Good effects.

All the Kinds of *Pumpkins* are Cooling, Moistening, allay sharp Humours, and quench Thirst.

Ill effects.

They are hard to be Digested, weaken the Stomach, and cause Wind and Cholick.

Principles.

Pumpkins contain much Phlegm, a middling quantity of Essential Salt, and a little Oyl.

They agree in hot Weather with Young Bilious People, but Persons of a cold and phlegmatick Constitution ought to abstain from them.

REMARKS.

REMARKS.

Pumpkins are large Fruits, fit to be eaten ; and they also make use of them for Flagons, after the Pulp is taken out, and that they are dried ; they grow easily in cold and moist places, for they want nothing but viscous and gross Juices, which the Soil of those Places abundantly supplies them with.

Pumpkins are moistning and cooling, and qualifies sharp Humours ; because they contain a great many dull and viscous parts, as we have observed, and such as are proper to produce these good Effects : These same parts render the *Pumpkins* of difficult digestion, weaken the Stomach, and cause Wind and Cholick.

They usually mix the *Pumpkins* with some Aromatick Herbs, such as *Parsley*, *Onions*, *Mustard*, *Pepper*, and several other sharp and volatile things, fit to attenuate the viscous Phlegm of this Fruit in the Stomach.

They preserve *Pumpkins* with Sugar, in order to make them more pleasing to the taste, and more wholsom. In short, they rarifie their gross substance by boiling them well ; and besides, the Sugar, wherewith they are mixed, gives them a little sort of pricking quality, that makes them less insipid to the taste, and more easie of digestion. Preserved *Pumpkins* may be used in Distempers of the Breast, in order to allay the sharpnesses that are there. *Pumpkins preserved.*

Pumpkins contain a great many Seeds, which are flat, *Pumpkin-oblong*, covered with a hard Rind that is a little Woody, *Seed, and whitish or grayish*. Under this there is a small sweet *Oil*. and very pleasant Kernel, which contains a great deal of Oil that may be easily pressed out of it, and is proper to soften the Skin, and make it more smooth. The Seed of the *Pumpkin* is one of the Four Grand Cold Seeds ; it's Pectoral, works by Urine, cools and moistens much.

Pumpkin in Latine is called *Cucurbita*, quasi *Curvata*, because the Plant is naturally crooked, if it be not supported. *Etymology.*

C H A P. XVII.

Of Gourds.

YOU are to chuse such as are big, pulpy, *Choice.* firm, whitish or reddish, and of a sweet and agreeable Taste.

The

Good Effects.

The Pulp of the *Gourd* Moistens and Cools, allays the sharpness of Humours in the Breast, and qualifies the over-violent Motion of the Humours.

Ill effects.

The *Gourd* causes Wind, and breeds gross Humours.

Principles.

It contains a little Oil, much Phlegm, and an indifferent quantity of Salt.

Time, Age, and Constitution.

It agrees in hot Weather with Young Bilious People, but Old Folks, and such as are of a weak Constitution, Tender and Phlegmattick, ought to abstain from it.

REMARKS.

Seeds.

Gourds or *Citruls* are Cultivated in Gardens; they are very large Fruits, with a hard Rind, and within contain a Pulp that is like enough to that of a *Cucumber*; the inner part whereof is of a soft Substance, wherein you will find oblong, large, black, ruddy or red Seeds, cover'd with a hard Skin.

The Seed of the *Gourd* is one of the Four Grand Cold Seeds, it moistens, cools much, and is used in *Emulsions*, *Broths*, and *Decoctions*.

The *Gourds* do very near contain the same Principles as *Cucumbers*, and *Pumpkins*, and the ordering and contexture of their Parts are alike, and Vertues the same. We shall not explain here the manner how they produce their good or ill effects, since we have done that already, in speaking of the other two in the foregoing Chapters.

Gourds of Egypt.

It's said that the *Gourds* of *Egypt* are incomparably bigger and larger than those of *Europe*; *Bellonius* also assures us that there are some of them so heavy, that a Camel cannot carry above five or six. These *Gourds* contain a Liquor, which they mix with a little Rosewater and Sugar, and thereof make a very pleasant and cooling Drink.

Gourd in Latin is called *Citrullus*, à *Citreo colore*, because when it is ripe, its Rind is of the colour of a *Citron*.

Of Oranges.

C H A P. XVIII.

There are Two general Species of *Oranges*; ^{Kinds.} one of which are Bitter, Acid, Small, Yellowish and Greenish, and have a very pleasant Smell; the others are Sweet, larger than the Bitter one, of a Yellow Gold Colour, and good Smell; the Distinction we have here in *England*, is *Seville* or *China Oranges*, but we'll keep to our Author: They make use of these two Kinds in Foods; the bitter ones are more ^{Choice.} used in Physick than the sweet; and both in the one and the other, you are to chuse such as are new, full of Juice, of an agreeable smell, and thin Rinded.

The Rind of the bitter *Orange* is much used ^{Good ef-} in Foods and Physick, and they make *Zests* (or ^{fects.} what we call *Orange-peel*) of it: It is Stomachical, exhilarates the Heart, and refreshes the Brain; it promotes Women's Terms, revives the Mass of Blood, and creates an Appetite; they also do preserve the Rind of the Sweet *Orange*; but 'tis not so Stomachical as the other.

The Juice of the sweet and bitter *Orange* cools, moistens, allays Fevers, fortifies the Heart, and creates an Appetite.

The Rind of the bitter *Orange* heats much, ^{ill effects.} and causes a strong Agitation in the Humours, when used to excess.

The Juice of the sweet *Orange*, immoderately taken, weakens the Stomach, and causes Wind. As for the Juice of the bitter *Orange*, it sometimes incommodes the Stomach and Breast, by a little too rough pricking of those parts.

The Rind of the bitter *Orange* contains much ^{Principles.} exalted Oil, and volatile Salt.

The Rind of the sweet *Orange* does not abound so much with these Principles.

The Juice of the bitter *Orange* contains much Phlegm and essential Salt, and a little Oil.

The Juice of the sweet *Orange* contains much Phlegm, an indifferent quantity of Oil, and of acid essential Salt.

*The Time,
Age and
Constitu-
tion.*

The Rinds of the sweet and bitter *Oranges* agree at all times, to all sorts of Ages, to Persons that have a weak Stomach, and those of a phlegmatick and melancholy Constitution. As for the Juice of these Fruits, it is very good in hot Weather for bilious Persons, and those whose Humours are too sharp, and too much agitated.

R E M A R K S.

Oranges.

O*ranges* are brought from several Parts; the best and the most in esteem for a good taste, are those which grow in hot Countries; not only because the Soil of those Places, having store of exalted Sulphur, and volatile Salts in it, communicates a great quantity of the same to these Fruits, and gives them an agreeable Smell. But because the heat of the Sun there digests, and more compleatly ripens their Juice, and gives them a more delicious taste.

The Juice of the bitter *Orange* is sharp, because it contains much acid Salt in it, and that this Salt is a little embarrass'd with the Ropy Parts, which is the Reason that it communicates almost all its acidity to the little Nervous Fibres of the Tongue. As for the Juice of Sweet *Oranges*, as it contains less Salt than that of the bitter one, and that this Salt is kept under by a great quantity of Oily parts, it's easie to be understood, that it can make but a light impression on the Parts it touches.

The Juice of the sweet *Orange*, and that also of the bitter one, produce almost the same Effects, as we have observed. However, in Medicinal things they prefer the Juice of the bitter *Orange* before the other, for cooling, and moistning, and mitigating Feavers; because this Juice has more of the acid in it, and can more easily thicken the over-thinned Liquors, allay their violent Motions, and keep down those sharp Humours that throw them into an extraordinary fermentation.

They press out the Juice of the bitter *Orange*, and mixing the same with a little Sugar and Water, make a very pleasant

pleasant Drink of it, which may be given to those that are Feaverish, in the hot Fit.

As for the making of *Orange-Peel*, they choose that part *Peel* of the Rind which is most outward, because 'tis that which contains the exalted Principles, that gives all the Vertue to this Rind.

Orange in Latin is called *Aurantium*, *ab aureo colore*, because the Rind of this Fruit is of a yellowish Colour like Gold. It's also for the same Reasons called *Aureum Malum*, as appears by this Verse of *Virgil*.

Aurea mala decem misi, cras altera missam.

C H A P. XIX.

Of the Orange-Flower.

YOU ought to chuse such as are white, *Choice*, fair, of an agreeable smell, and fresh gathered.

They kill the Worms, cheer the Heart and *Good Ef-* Brain, help Women's Terms, strengthen the *fects*. Stomach, and assist Digestion.

The immoderate use of this hot Flower ren- *ill effects*, ders the Bile more sharp, and by that means may cause different Diseases.

It contains much exalted Oil, volatile Salt *Principles*, and Phlegm.

The *Orange-Flower* agrees at all times with *Time, Age,* aged, phlegmatick, and melancholy Persons; *and Con-* as also with those that have a weak Stomach, *stipation*, and do not easily digest their Food.

R E M A R K S.

THE *Orange-Flower* is us'd in Food, and Physick; they Preserve it whole, and by distilling, extract from it a Liquor of a very pleasant smell, and much used in Cordial, Hysterick and Cephalick Potions. Its pleasant Smell proceeds from those Sulphurs and Salts contained

D 2

therein,

therein, which are elevated with the Liquor, and mix therewith. The *Orange Flower* helps digestion by its volatile Principles, which divide and attenuate the gross parts of the Aliments. It also refreshes the Heart and Brain, and helps Women's Terms, because the same exalted Principles revive the Mass of Blood, increase the quantity of the Spirits, and rarify the viscous Juices which obstruct the Course of the Menstruous Humour.

C H A P. XX.

Of Lemons.

Choice.

YOU must chuse such *Lemons* as are ripe, large, of an aromattick and pungent smell and taste: They must not be eaten when fresh gathered from the Tree, but you ought to tarry for some time: The best are those that come from hot Countries.

Their good effects.

The Rind of the *Lemon* being chewed, makes the Breath sweet; and being taken inwardly helps Digestion: It resists Poison, fortifies the Heart and Brain; and 'tis preserved in the same manner as they do that of the bitter *Orange*.

The Juice of *Lemon* cools, quenches Thirst, resists Poison, allays the over-violent motion of the Blood, and of other Humours, and is good for feverish Persons.

Ill-Effects.

This Juice is hard of Digestion, causes Wind and Vapours; and for the Rind, it heats too much when used to excess.

Principles.

The Rind of the *Lemon*, and especially the outermost part, contains much exalted Oil and volatile Salt.

The Juice of *Lemon* abounds in acid Salt and Phlegm, but contains little Oil.

Difference
Time, Age,
&c.

The Juice of *Lemon* agrees in hot Weather with young bilious People; its Peel agrees with Folks at all times, provided it be used moderately,

rately, and for no other end than to help Digestion, and to animate the Blood; and Spirits.

REMARKS.

THE *Lemon-Tree* is Cultivated in Hot Countries; its Leaves are like those of *Lawrel*, which made *Virgil* say,

—Si non alium fastaret odorem,
Laurus erat.

Its Fruit, as well as the bitter *Orange*, contains two parts of two different Vertues, I mean its Rind or Peel, and its Juice. In short, one heats, and the other cools. It may likewise be said that *Lemon* is much like unto the bitter *Orange*, by the effects it produceth from its acid taste and principles, and therefore 'tis not necessary I should here dilate upon the Vertues of the *Lemon*, since I should but repeat what I have already said of bitter *Oranges*.

They usually mix the Juice of *Lemon* with Sugar, to make it the more agreeable, and less liable to produce ill effects. The Sugar upon this occasion operates so, as to bind up the ropy particles of its Oil, the acids of the *Lemon*, and to hinder its pricking the Stomach, or the other parts of the Body too much.

They frequently make use of a *Lemon* stuck round *Lemmon* with Cloves, to smell to, and to keep them from the effects of a bad Air.

Lemon-Seed is used in Physick to kill and expell Worms, it's Cordial, and resists Poison.

Lemon in Latin is called *Citrum*, à *Kítees*, which comes from *Kítees*, a *Cedar*, because the *Lemon* as well as the *Cedar*, is very Odoriferous.

There is another kind of *Lemon* which is not sharp tasted, but hath a sweetish but intipid taste; It's larger than the other, and not so much used.

stuck with
Cloves.

Lemmon-Seed.

Etymology.

Another kind of Lemon.

C H A P. XXI.

Of Citrons.

THERE are two sorts of *Citrons*, viz. Sweet and Sowre; the first are little used, unless it be for their Peel, which is preserved; but the other is much used.

Choice,

You should chuse such are ripe, good colour-ed, of a pleasant smell, like that of a *Lemon* : They must not be eaten, as well as *Lemon*, upon their being first gathered from the Tree.

Good ef-
fects.

Citron-peel helps Digestion, gives a good Stomach, resists Poison, and animates the Mass of Blood and Spirits.

The Juice of the sour *Citron* cools, allays the heat of the Humours, creates an Appetite, stops Vomitting, promotes Urine, dissolves the Stone in the Kidneys and Bladder, strengthens the Heart, and resists Poyson.

Use & effects.

This Juice incommodes the Stomach, causes the Cholick, and sometimes very strongly pricks the parts it touches ; but to avoid this Inconveniency, it ought to be mixed with Sugar, that so it may be a little moderated in its Operation. As for the *Citron-peel* or Rind, it produces the same Accidents with that of the *Lemon*.

Principles.

Citron-peel contains much exalted Oil, and volatile Salt. As for the Juice of *Citron*, it has much Phlegm and acid Salt, but little Oil in it.

Time, Age,
and Con-
stitution.

The Juice of *Citron* agrees in hot Weather with young bilious People, and such whose Humours are sharp, and too much agitated ; but it does not suit old Men at all : *Citron-peel* well preserved, agrees at all times, with any Age or Constitution, provided it be taken to help Digestion only, and to fortify the Stomach.

REMARKS.

THE Tree that bears the *Citron*, is a kind of a *Lemon-Tree*, its Leaves and Flowers being altogether like unto those of the true *Lemon-Tree*, and differs not from it any otherwise than in the shape of its Fruits, which is but a little rounder than the *Lemon*, and whose Rind is a little thicker.

The sour *Citron* is not only like the *Lemon* in its external shape, but also in its principles, in the disposition of them, and in its Vertues.

They

They make of Sugar, Water, and the Juice of the four *Citron*, a pleasant Liquor, commonly called *Lemonade*. *Lemonade*. It's very cooling; they also prepare a Syrrup of the Juice of the four *Lemon*, which is much used in Phytick.

The Seeds of a *Citron* are bitter, and good, as well as *Citron*-those of *Lemon*, to kill Worms, and to keep off the In-Seed. conveniencies of a bad Air.

Citrons in Latin are called *Limones*, ἀλμύρον, a *Meadow*, *Etymology*. because the *Citron Tree* in Colour is like a *Meadow*, or because its Fruit before it is Ripe, has a verdant Colour.

C H A P. XXII.

Of Grapes.

THere are three sorts of *Grapes*, viz. the *Kinds*.] White, the Red, and the Black; whether of the one or the other, you ought to chuse *Choice*. such as are of a sweet and agreeable Taste.

Grapes open the Body, create an Appetite, *Good ef-* are very Nourishing, excite Seed, and qualify *fects*. the sharp Humours of the Breast.

The too frequent use of *Grapes* brings the *Ill effects*. Cholick, and causes Wind, which produces the Spleen, and great pains that arise therefrom.

This Fruit contains much Oil, Salt and *Principles*. Phlegm.

They agree with every Age and Constitution, *Time, Age,* provided they be not used to excess: How- *and Con-* ever, old People ought to abstain from them, *stitution.* for *Grapes* weaken them too much, and increase the *Defluxion* which their Age too frequently subjects them to.

R E M A R K S.

A *Grape* before it comes to that Maturity whereby it is *The first* made pleasant to the taste, passes thro' very different *state of the* states; for at first the fermentation of this Fruit being but *Grape*. just beginning, it appears harsh and stiptick, because its active Principles, and especially the Salts are kept under, and as it were chain'd down by the Earthy parts, that they

cannot but rake the Nerves of the Tongue after an unpleasant manner. The *Grape* in this Circumstance is more astringent than in any other, by reason of the Earthy parts that are joined and united to its Acids, in the manner we have already mentioned.

*The second
state of the
Grape
when 'tis
Verjuice.*

When the fermentation is grown a little stronger, the Salts insensibly free themselves from the Fetters which held and fixed them before; and now being no more so strictly united to the Earthy parts, they can impart a good part of their acidity to the Tongue. The *Grape* in this state is not so astringent as it was, tho' it be so still in some measure; not only upon the account of the acids it contains, but also because these same acids are not altogether freed from the Earthy Principles.

*Third state
of the
Grape
when ripe.*

Lastly, the fermentation continuing more and more to attenuate and take away the Principles of the *Grape*, causes its oily parts, which before were fixed by the earthy ones, to get the ascendant, and uniting closely with the Salts, divest them of one part of their activity and force, and cease not to tickle the Nervous little Fibres of the Tongue by its most subtle points. The *Grape* has then a sugared and agreeable taste, and is in its full ripeness. The Principles of this Fruit are also subject to several other alterations; when after the *Grape* has been pressed, they let it ferment a-new to make Wine of them. We shall speak of this Fermentation, when we come to Treat of Drinkables.

The Ripe *Grape*, which before was astringent, becomes of a softning and laxative Nature; the Reason whereof is, that then it contains more watry Parts than at other times, and that its oily principles being not detained by other gross principles, are also in a better Condition to loosen the Fibres of the Stomach and Bowels, and to dilate the excrements contained therein.

A Ripe *Grape* is Pectoral, and very Nourishing by its Oily and Balsamick parts that are proper to qualifie the sharp Salts that prick the Breast, and to unite with the solid parts that want recruiting.

Young Foxes grow very fat in Autumn, in those Places where there are Vines, and their Flesh at this time is tender, delicate, and good Meat. But it's observable, that when the Vintage is over, and that these little Animals can find no more *Grapes*, they grow lean, and their Flesh loses the good savour it had before. There are also many other Animals who grow fat in Grape-time, which shews this Fruit is very Nourishing.

The *Grape* contains a viscid Phlegm, which fermenting and rarifying its self in the Stomach and Entrails, causes Wind, and the Cholick, and therefore it ought to be moderately taken.

They

They dry *Grapes* in the Sun and Oven, for the Preserving of them, and they call them in Latin, *Uva passæ*, or *Passula*. The large ones they named *Uva Damascenæ*, and the smaller sort *Uva Corinthiaca*. Dry *Grapes* are more wholsom than others, because they are divested of the viscous Phlegm which they had in them before.

They preserve green *Grapes* to make them more pleasant, and that they may keep them the longer. This Comfit is cooling, and moistning. *Green Grapes preserved.*

They also of the Juice of green *Grapes*, Water and Sugar, make a cooling Drink, which is not used but in excessive heats.

When in the Spring they Prune the top of the Vines which are in the Sap, there is a Liquor which naturally distills from them, that being drank, is opening, deterfive, and good for the Stone and Gravel, and it clears the Eyesight, if you wash the Eyes therewith. *Liquor of Vine Tops.*

A Vine in Latin is called *Vitis*, à *Vico*, *flecto*, because 'tis pliable, and twists it self about the Stocks or Neighbouring Plants. *Etymology.*

C H A P XXIII.

Of Mulberries.

There are two sorts of *Mulberries*, the white and the black, the first of which is not used in Foods; as for the other, they are much in use: You ought to chuse such of them as are big, plump, full ripe, gathered before Sun-rising, of a sweet and agreeable taste, and such as have not been injured by some little Animals. *Difference Choice.*

They are good to qualify the sharp Humours in the Breast, to quench Thirst, to allay Evacuations upwards and downwards, caused by sharp Humours; they create an Appetite, and excite Spitting; they are deterfive and astringent before they are ripe, and made use of in Gargarisms, for Distempers in the Throat. *Good effects.*

They are windy, and those that are subject to the Cholick, ought not to make use of them. *ill effects.*

Mulberries contain much Oil, Phlegm, and essential Salt. *Principles.*

They

Time, Age,
and Con-
stitution.

They agree in hot Weather, with young bilious and sanguine People.

REMARKS.

Mulberries when they are but young grown, are bitter and harsh, and afterwards become sweet and pleasant, for the same Reasons we have already given in the Chapter of Grapes, which at first are harsh, and afterwards acquire a sweet taste.

Original of
white Mul-
berries.

It's said that white *Mulberries* came originally from a common *Mulberry* being grafted on a white *Poplar*. These *Mulberries* have a kind of a honey, insipid and disagreeable taste, and therefore they are not used in Foods. As for the black *Mulberries*, they are much in vogue, because of their delicious taste, they are full of sweet Juice, and dye of a Blood Colour; this Juice is pectoral, and moistning, and allays immoderate Evacuations caused by sharp Humours, because they contain many oily parts that are proper for producing these good effects.

The Poets gave the *Mulberry-Tree* the Epithet of *Prudent*, because it does not begin to Bud 'till the sharpness of the Winter is quite gone. In short, it does not Bud 'till the Month of *May*, and bears not Fruit 'till *August* and *September*. *Horace* makes an Elogy upon *Mulberries*, and recommends the gathering of them before Sun-set.

— Ille salubres

Æstates peraget, qui nigris prandia moris

Finiet, ante gravem, quæ legerit, arbore solem.

The Bark and Root of the *Mulberry-Tree* is deterfive, and opening.

Etymology.

A *Mulberry* in Latin is called *Morum à μαυρός, niger*, black, because 'tis commonly black.

C H A P. XXIV.

Of the Service, or Sorb-Apple.

Choice.

YOU ought to chuse such are big, full ripe, well tasted, and of an agreeable smell.

Good ef-
fects.

Sorb-Apples are astringent, good to stop Vomitting, bleeding at the Nose, and Diarrheas: They also create a good Stomach.

The

The immoderate use of the *Sorb-Apple* produces a quantity of gross and tartarous Humours, and often-times causes Gripes and the Cholick. *ill effects.*

They contain much Oil, essential Salt, united with some earthy parts, and Phlegm.

They agree in the Winter with young bilious People, and those that have a weak Stomach, provided they use them moderately. *Time, Age, and Constitution.*

REMARKS.

THE *Sorb-Apples*, do not ripen upon the Trees, as other Fruits do, but they must be gathered in *Autumn*, and spread upon Straw, where after they have lain for some time, they alter very much in their consistence and taste, for from being hard, bitter, and unpleasant, they become soft, sweet, and delicious.

Service-Apples are astringent, because they contain gross and tartarous parts, which fix and embarrass the sharp and over-thin Humours, that cause Diarrheas, Vomitings, and Bleeding.

The immoderate use of this Fruit is often pernicious, because that being endued with a gross and earthy Juice, as we have before observed, it also produces many gross Humours. Besides, this Juice continuing to ferment a great while in the Stomach and Bowels, grows eager, pricks the Fibres of those parts, and causes the Gripes, and the Cholick.

If you extract the Juice of the *Sorb-Apple*, and leave it to ferment for some time, it becomes vinous, and like *Perry*. We shall in the place where we treat of Drinkables, shew how this vinous taste is produced.

The *Sorb-Apple* in Latin is called *Sorba*, from *Sorbere* to swallow, because these Fruits when ripe, are soft and easie to swallow.

CHAP. XXV.

Of Medlars.

YOU are to chuse such as are big, full ripe, *Choice.* with a tender Pulp, and sweet and agreeable taste.

They

Good effects.

They prevent Drunkennes, stop Looseness, strengthen the Stomach, and hinder Vomitting : Their little Stones are used in astringent Compositions for the Belly, and are opening by Urine : They are also esteemed to be good for diminishing and expelling the Stone out of the Kidneys and Bladder.

Ill effects.

Medlars eaten to excess do not easily digest ; they incumber the Stomach, and hinder the digestion of other Aliments.

Principles.

They contain much Oil, earthy acid Salt and Phlegm.

Time, Age, and Constitution.

In Winter they agree with young People, of a bilious Nature, and such as have a weak Stomach.

REMARKS.

THere is a great likeness between *Medlars*, and *Service-Apples*, for both of them ripen in the same manner, and have very near the same Vertues. In the mean time *Medlars*, which contain principles that are more united with the earthy parts than *Sorb-apples*, are also more astringent.

The riper *Medlars* are, the more they lose their astringent Vertue ; the reason is, because according to the measure they ripen, their Salts get the ascendant, and free themselves from the earthy parts that do detain them, and that do not a little contribute to their astringency. Again, the Juice of the *Medlars* when they are green, is thicker and grosser than when they are ripe ; and lastly, fitter to give a consistency to the Liquors, and put a stop to their over-violent motion.

Medlar Leaves, and Flowers.

The Leaves and Flowers of a *Medlar* are astringent and deterfive, and are made use of in Gargarisms, for inflammations in the Throat.

Etymology.

The *Medlar* in Latin is called *Mespilus*, and also *tricoccum*, *quasi triossum*, because they contained but three Kernels, tho' usually they have four or five.

C H A P. XXVI.

Of Nuts.

YO U are to chuse such as are large, ripe, *Choice.* fresh, and not rotten.

Nuts kill the Worms, and are looked upon to *Good ef-* be good against Poison, to provoke Wind and *fects.* Sweat. From dry *Nuts* they extract an Oil which have the Vertue to clear, digest, and fortify the Nerves, to expell Wind, and to cure the Gripes in Women newly lain in.

The use of *Nuts*, especially dry ones, incommode the Throat, the Tongue, and the Pallate: *ill effects.* *Nuts* are also hard of Digestion.

They contain much Salt, Oil, and earthy *Principles.* Parts.

They agree with old People, and those of a *Time, Age,* phlegmatick and melancholy Constitution. *and Con-*
sistution.

R E M A R K S.

N*uts* taste well enough when they are fresh, but as they grow old, so they become oily, and also disagreeable to the taste, and prejudicial to Health. In short, as they dry up, so they lose the watry moisture that serves to diffuse the sharp Salt which is naturally to be met with in *Nuts*, and which afterwards growing more active and pungent, produce many ill effects, by pricking the Parts they come at.

Dry *Nuts* are yet more hard of digestion, because their Pulp is become solid, compact, and so united in its parts, that it will not without much difficulty ferment in the Stomach.

A *Nut* is covered with two Rinds, the one, which is called *Nut-shells.* the Husk, is as it were fleshy, green, and used by Diers; the other is hard and woody; this is that which is next to the *Nut* it self, and they commonly call it the Shell; these two Rinds are Sudorifick and drying; they use the last with *Sarsaparilla*, and *Cuina*, in Diet-Drinks.

Preserved *Nuts* are very agreeable and wholsom; they fortifie the Stomach, give a good Appetite, correct Stinking Breaths, and provoke Seed, but they do not produce *Preserved*
Nuts. those ill effects which dry *Nuts* do, because the Sugar hath allay'd and embarras'd their sharp Salt.

They

Antidote of Mithridates. They take the principal Ingredient of the Antidote used by *Mithridates* against Poison to be *Nuss*, to which a few other things were added.

Dianucum of Galen. They also say that *Galen* prepared his *Diacaryon*, or *Dianucum* of the Juice of *Nuts*, with which he mixed some Honey, to make the Composition agreeable.

Etymology. The *Nut-tree* and *Nut* are in Latin called, *Nux*, à *Nocere*, to hurt, and that for several Reasons : First, because the *Nut* produces many ill effects,, as we have before observ'd. Secondly, because the smell of the *Nut-Tree* causes the Head-ach, and makes many People giddy; and lastly, because 'tis observ'd that Plants grow but indifferently under the shade of the *Nut-Tree*; wherefore they are usually planted in remote or by-Places, according to the following Lines.

Me, sata ne ledam, (quoniam sata ledere dicor,) Cultus in exiremo margine fundus habet.

The *Nut* is also called *Juglans*, quasi *Jovis Glans*, because that in ancient times People fed upon *Acorns*; but afterwards having found out the *Nut*, which is more pleasing to the taste than an *Acron*, they honour'd it with the Name of *Jupiter's Acron*.

Lastly, the *Nut* is also named *Nux Regia*, because the *Nut-Tree* was brought from *Persia*, by the Kings of *Rome*, and Cultivated in several other Places.

C H A P. XXVII.

Of Filberts.

Choice.

YOU are to chuse such as are large, full grown, and each having a Kernel that is almost round, reddish, full of Juice, of an excellent taste, and not Worm-eaten.

Good effects.

Filberts are more nourishing than *Nuts*; they are Pectoral, binding in respect of a Stool, but work by Urine.

Ill effects.

They are windy, and hard of Digestion.

Principles.

They contain a middling quantity of volatile and essential Salt, much Oil and earthy Parts.

Time, Age, and Constitution.

The moderate use of this Fruit agrees at all times, with every Age and Constitution, provided there be a good Stomach.

RE-

REMARKS.

THe *Filbert* is a Fruit well known, they are of a different bigness, grow upon a common Shrub in Hedges and Woods, and the same is also Planted in Gardens.

Filberts as well as *Nuts* contain a great quantity of oil, and the same is easily extracted. In the mean time *Filberts* have a more agreeable taste than *Nuts*, because their Salt is not so sharp as that of *Nuts*, and that 'tis also closely united to the oily Parts.

Filberts are pectoral, and nourishing, because of their oily parts; they also are of a binding nature, by reason of their earthy Principles, which communicate a greater consistence to the Liquors, and swallow up the over-abundant moistures that loosen the solid Parts. In the mean while they are hard of digestion when immoderately used, because of their solid and earthy substance.

The Husks or Covers of the *Filberts* are astringent, *Filberts* and proper for binding the Body, but provoke Urine. *preserved.*

They cover *Filberts* with Sugar, and make Comfits of them of an excellent taste; they are commonly used for a *Dessert*, and help digestion.

The *Filbert-Tree* is in Latin called *Corylus*, à *κερυα*, *nux*, a *Nut*, as much as to say a small *Nut*.

Filberts in Latin are named *Avellana*, quasi *Abellina*, a Name taken from a Town in *Campania*, formerly called *Abella*, where these Trees were very common. *Etymology.*

They were also called *Ponica*, because that according to the Account given by *Pliny*, they were first brought from *Pontus*.

C H A P. XXVIII.

Of Almonds.

THere are two sorts of *Almonds*, viz. the *Difference*
sweet and bitter, each of which have their
peculiar Vertues. You ought to chuse such as *Choice.*
are new, large, plump, of an high Colour, and
such as have not been rotted by the Weather,
and have grown in hot Countries.

Sweet

Good effects.

Sweet *Almonds* are very Nourishing, Qualifying, and Pectoral, provoke Spitting, cause Sleep, increase the feminal Powers, and are opening.

Bitter *Almonds* are deterfive, attenuate and rarify the gross and viscous Humours, provoke Urine, and are much used in Physick.

Ill effects.

Sweet and bitter *Almonds*, when dry, are hard of Digestion, continue long in the Stomach, and cause pains in the Head.

Principles.

Sweet *Almonds* contain much Oil, but little Salt and Phlegm.

Bitter *Almonds* contain more Salt in them than the sweet ones, much Oil, and a little Phlegm.

Time, Age, and Constitution.

Both the one and the other agree at all times to every Age, and all sorts of Constitutions, provided they be moderately used.

R E M A R K S.

Almonds.

Almonds are Fruits much used in Foods, but sweet *Almonds* are more than the bitter ones; both the one and the other grow upon a Tree, in Latin called *Amygdalus*, an *Almond-Tree*, which is cultivated in Gardens; its Leaves are so like unto those of the *Peach-Tree*, that they can hardly be distinguished one from another. Their Flowers do also much resemble those of the *Peach-Tree*, with this difference, that they are more whitish, and not Purgative.

The Leaves and Flowers of the Almond-tree.

Almond-Milk.

After your Sweet *Almonds* are bruised and steeped in Water, they squeeze a Milky Juice out of them, which is given to Lean, Consumptive and Pleuretick People, and does them a great deal of good; the reason of which is, because the Milk contains a great many oily, balsamick and embarassing parts, fit for nourishing and restoring the solid parts, moderating the violent motion of the Humours, and allaying their sharpness.

The difference of taste between the sweet and bitter *Almonds* proceeds, in that there is less Salt in the sweet ones, and that this Salt is perfectly confined and cooped up by the Ropy Parts, insomuch that it can make but a very slight impression upon the Tongue.

The bitter ones on the contrary, contain much sharp Salt, which being but half embarrassed with the oily Parts, cause a stronger but more disagreeable sensation, &c. this Salt

Salt also that makes the bitter *Almonds* deterfive, opening, and capable of rarifying gross and viscous Humours.

It's said bitter *Almonds* poison Foxes and Poultry; they are also reckoned good to prevent Drunkennes. *Plutarch* upon this occasion tells a Story of a certain Physician, who lived with *Drusus* the Son of the Emperor *Tiberius*, and who by the use of bitter *Almonds* became so great a Drinker, that he was never made Drunk, and out-did all that lived in his time that way.

They extract from sweet and bitter *Almonds* an Oil *The Oil of* much used in Physick. It's observed that that of the *sweet and* bitter *Almonds* grows not so soon rank, and will keep *bitter Al-* longer than that of sweet *Almonds*; the reason whereof *monds.* is, that the bitter *Almonds*, being endued with more Salt than the sweet ones, their Oil is also better and less subject to ferment and corrupt.

They put Sugar to sweet *Almonds* to preserve them, and then they are very pleasant, and usually served in *Disserts*. They also bray sweet *Almonds*, and mix this Paste with Sugar and Rosewater, and this they make into Macaroons. Lastly, *Almonds* make up a part of several *Macaroons* delicious Dainties, too long here to be described.

C H A P. XXIX.

Of Pistachoes.

YOU are to chuse those *Pistachoes* that are *Choice.* heavy, very full, new, of a pleasant smell, and good taste.

Pistachoes are of a moistning and pectoral Na- *Good ef-* ture; they fortify the Stomach. create an Ap- *petite.* petite, and augment the Seed; they are opening, and very wholesome for lean Persons, and such as have a pain in the Reins of the Back.

The immoderate use of *Pistachoes* heats too *Evil ef-* much, causes Dizziness, and pains in the Head. *fects.*

They contain a little volatile and essential Salt, *Principles.* and much Oil.

They agree at all times, with every Age and *Time, Age,* Constitution, provided they be moderately *and Con-* used. *stitution.*

REMARKS.

Pistachoes, in Latin *Pistacia*, *Phistacia*, or *Fistici*, are a Fruit both as to bigness and shape much like a green Almond, they are sent dry'd into Europe, out of Persia, Arabia, Syria, and the Indies. Pliny Reports that Vinellius was the first that brought them out of Syria into Italy, as Flaccus Pompeius a Roman Knight was also the first that carried them into Spain. They grow in Bunches upon a kind of Indian Turpentine-Tree, described by Theophrastus.

This Fruit has two Rinds, the first is tender, and of a greenish Colour, mixed with Red; the second is White, hard, and brittle. Its Almond is of a green Colour, intermixt with Red within, and Green without, and of a very agreeable taste.

Pistachoes are moistning, pectoral, and good for Phthisical and Nephretick Persons, because of their oily and balsamick parts, that are proper to produce good effects. They likewise fortifie the Stomach, create an Appetite, and improve Seed, because they contain some volatile Salts, which communicate a sweet and agreeable heat into those parts they touch. When *Pistachoes* are used to excess, they heat too much, and cause other ill Accidents, because the heat excited by their volatile Salts, is augmented in proportion to their quantity, and afterwards incommodes the Party.

*Pistachoes
preserved.*

Confectioners after they have well cleaned the *Pistachoes*, preserve them with Sugar, and then they have an excellent taste.

C H A P. XXX.

Of Pine-Apples.

Choice.

YOU are to chuse such as are large, white, tender, pleasing to the taste, and new; for when they grow oldish, they acquire an insipid and oily taste:

Good Effects.

They are very nourishing, allay the sharp Humours in the Breast, and are good for phthisical and consumptive People; they qualify the heat of the Urine,

Urine occasioned by sharp and pricking Humours, and they increase Milk and Seed.

They are hard of Digestion, and produce many gross Humours, and therefore ought to be moderately used. *Ill effects.*

They contain much Oil, and but little Salt. *Principles.*

They agree at all times with young Men of a dry and bilious Constitution. *Time, Age, and Constitution.*

REMARKS.

Pine-Fruits in Latin called *Sirobili*, or *Pinei*, or *Nuces Pine-apples*, or *Coccali*, are bony oblong shells, wrapt up in a thin light and reddish Skin, each of which incloses an oblong, half round, white, tender and well-tasted Almond. These shells are found in the scaly Pine-Apple, and cannot be separated from the same, without heating them in an Oven; but then they open of themselves, and discover the shell contained therein.

The best of this sort of Fruit comes from hot Countries, such as *Catalonia*, *Provence*, and *Languedoc*.

These Fruits by their oily substance supply the Blood Vessels with a Chilous Juice, fit for restoring the solid Parts, allaying the sharpness of the Humours, and increasing Milk. In the mean time this Fruit having a Pulp that is somewhat solid, is not so easie of digestion, and produces many gross humours.

You may from *Pine-Leaves* extract an Oil which is *Pine-pectoral*, and softning. *leaves.*

Confectioners preserve them with Sugar, after they have for some time suffered them to be heated in order to scour them. *Pine-apples preserved.*

CHAP. XXXI.

Of Chesnuts.

THere are two sorts of *Chesnuts*, viz. wild and Garden ones, the last are larger and better tasted than the other. You should, in respect to both Kinds, make choice of the largest you can get, such as are plumpest, and most pulpy. *Kinds.* *Choice.*

Good effects.

They are very nourishing and astringent ; their Rind is made use of to stop the Whites in Women.

All effects.

Chestnuts are hard of Digestion, produce gross Humours, and cause Wind.

Principles.

They contain a little Salt, much Oil and Earth.

Time, Age, and Constitution.

They agree in cold Weather with young bilious People, and those who have a good Stomach ; but melancholy and old Persons, as also those who abound with gross and tartarous Humours, ought to abstain from them.

REMARKS.

C*Hestnuts* are Fruits that grow plentifully in several Places, and serve to feed a world of People ; they are covered with a hard Skin, and guarded on all sides with Points. This Skin or Shell opens into three or four parts, as soft within as Silk, and contains one or more *Chestnuts*. These Fruits when they are large, are by the French called *Marons*, most of which are brought from *Vivares*, and *Limosin*.

Chestnuts are very nourishing, by reason of the oily parts which they contain ; they are also astringent, because of their gross, earthy and unrarified substance, which fixes and stops the violent motion of the Humours ; this same substance renders *Chestnuts* hard of digestion, apt to produce gross Humours, and cause Wind ; for which reason they ought always to be well dressed and ordered, before they are used, and mixed with some things which may promote digestion in the Stomach.

After you have gather'd your *Chestnuts*, they should be kept for some time before you eat them, for they will be thereby better relished, and more wholesom, because of a small fermentation wrought therein, which a little elevates the parts of the *Chestnut*, and makes them more easie of digestion.

Chestnut-bread.

They make in those Countries where no Corn grows, Bread of *Chestnuts*, which they first dry, and then reduce it to Meal ; this Bread is lumpish, heavy, and hard of digestion.

Etymology.

Chestnut in Latin is called *Castanea*, from *Castanum*, a Town in the Province of *Magneha*, from whence *Chestnuts* were formerly brought. *Galen* in his Second Book of the

the Nature of *Aliments*, reckons *Chesnuts* in the number of *Acrons*, and one of the first Class amongst them. *Theophrastus* and *Dioscorides* call it *Διὸς βαλάνας*, i. e. *Jupiter's Acron*.

C H A P. XXXII.

Of Olives.

YOU ought to chuse such as are large, pulpy, *Choice*. well preserved and tasted, and those that have been Cultivated in hot Countries.

They create an Appetite, fortify the Stomach, *Good of* dissolve and expell the viscous and gross *Hu-mours* fixed there, repress Reachings, and are little nourishing.

They produce no ill Effects, unless they are *ill effects* used to excess.

They contain much Oil, Phlegm, and essential *Principles* Salt.

They agree in cold Weather with any sort of *Time, Age,* Age and Constitution, provided they are good, *and Con-* and well preserved. *servation.*

R E M A R K S.

O*lives* are oblong or oval and juicy Fruits, larger or smaller, according to the Country they grow in; care must be taken to gather them before they are ripe, and then they have a harsh bitter taste not to be endured, because their Salts are clogged and swallowed up by the earthy and gross parts.

Olives are preserved with Water and Salt, and then they become pleasing to the taste; the Reason is, because the Liquor or Brine causes a little fermentation in the *Olives*, by the help whereof the Salts free themselves by degrees of the Earthy parts that do retain them; and afterwards with more lightness and delicacy prick the Nervous Fibres of the Tongue.

The Brine produces another good effect in the *Olives*; for by its saline parts it stops up the pores of this Fruit, and prevents the Air from entering too much into it, and

thereby cause a considerable fermentation therein, which destroys the Fruit, and soon rots them.

Olives well preserved create an Appetite, by gently pricking the sides of the Stomach, not only by their acid Salts, but also by those communicated to them by the Pickle. They also bind up and fortifie the Stomach by their earthy parts, which swallow up the over-abounding moistures that relax the Fibres of that part.

Picholines. The *Picholines* are *Olives* cut in several places, and then steeped in Pickle; they are sooner in a condition to be eaten than others, because that by the help of the incision made in them, the Brine or Pickle is sooner and more effectually communicated to their whole substance.

Oil of Olives.

Oil of Olives is much used in Aliments; it's of a qualifying, mollifying, anodine, dissolving and deterfivè Nature, good for the Cholick and Bloody-Flux, and is prepared in this manner.

They get together in *November*, or *December*, a great quantity of full ripe *Olives*, and lay them by for a time in some corner of the House, where they are heated, and thereby become purified of their watry moisture; then they grind them in a Mill, and put them into Rush or Palm Frails, placed on the top of one another press ways, and

Virgin-Oil. the first Oil that comes from them, is called *Virgin's-Oil*.

Second Oil. They sprinkle the *Olives* with warm water, and by pressing them a new, and still the more, there comes a good Oil from them:

Third Oil. This done, they stir the *Olives* again, and sprinkle them with hot water, from which, thus ordered, there proceeds another Oil full of dregs, and not so good as the rest.

These Oils are easily separated from the Water, because they swim a top, but they send a kind of Lees to the bottom, which the Ancients called *Amurca*.

Those *Olives* of which you design to make Oil, must ripen 'till they are even rotten; and the reason is, because the Sulphurous parts in them have had time to disengage themselves from those gross Principles, which before fixed them, which we know by the sweetish and oily taste that then they had. They also let them ferment for some time before they press them, that so those Sulphurous parts may free themselves, and be more fully separated from the watry and saline parts, with which they were united in the Fruits. Here 'tis to be observed, that you cannot extract a drop of Oil from green *Olives*, but only a viscous Juice, because their Oily Principles are very fricily united with their other Principles.

The Leaves of the *Olive-Tree* are astringent, and fit for *Olive-* to stop the bleeding of the Nole, and Loosness. *leaves.*

There are certain wild *Olive-Trees* that grow near the Red-Sea, from which there sweats out a Gum that stops *Olive-gum.* Blood, and cures Wounds.

The *Olive-Tree* in Latin called *Olea*, comes from the Greek *Etymology.* word *ἔλαια*, which also signifies the same thing.

C H A P. XXXIII.

Of Dates.

YOU ought to chuse such as are new, large, *Choice.* sweet, full of Juice, yellow, ripe, of a firm pulp, that is easily separated from its Stone or Kernel, and has not been Worm-eaten; those are the best that come from the Regency of *Tunis* and *Barbary*.

Dates are of a moistning and qualifying Nature, very nourishing, stop a Cough, are a little deterfive, astringent, and proper for the Diseases of the Throat; they are looked upon to be good for strengthening a Child in the Mother's Womb. *Good effects.*

They produce a great many ill Humours, and therefore those who feed upon them become full of the Scurvy, and soon lose their Teeth; they are hard of Digestion, and cause Obstructions in the Bowels. *ill effects.*

They contain much Oil, Phlegm, and essential Salt. *Principles.*

They agree at all times, with any Age, and with all sorts of Constitutions, provided they be moderately taken. *Time, Age, and Constitution.*

REMARKS.

Dates are oblong, round, pulpy, yellow Fruits, a little more thick than long, and agreeable to the taste. It contains a very hard, long, round, or greyish stone or kernel, wrapped up in a fine thin and white skin;

skin; they grow upon a large Tree, in Latin called *Palma*; and in English the *Palm-Tree*.

These Fruits are not much used amongst us, save in Physick; but they are much eaten in *Syria*, *Egypt*, *Africa*, and the *Indies*; they never become sweet in those parts of *Spain* that border upon the Sea, but retain an unpleasant and harsh taste. Some Authors report, that several of the Eastern People have made Bread and Wine of *Dates*.

*Date-
Bread, and
Wine.*

Dates consist of many oily and embarrassing parts, which render them moist, nourishing, and proper to allay the sharp Humours in the Breast, and stop Coughing; they are also deterfive, astringent, and good for Distempers in the Throat, because they contain a gross and earthy Juice, full of essential Salts, and capable to produce good effects.

Etymology. The *Date-Tree* in Latin is called *Dactylus*, because in shape 'tis much like ones Finger, named *Δακτυλος* in Greek.

It is also in Latin called *Phœnicobalanus*, which is compounded of *Φοινίξ*, *Palma*, a *Palm-Tree*, and *Balanus*, an *Acron*, i. e. a *Palm-Acron*.

The *Palm-Tree* in Latin is named *Palma*, *ἡ παλάμη*, *manus*, a hand, because the Leaves of this Tree are like an open Hand.

C H A P. XXXIV.

Of Capers.

Choice,

YOU are to chuse such as are green, tender, well pickled, and of a good Taste.

Good effects.

They are opening, provoke Women's Terms, and good for such as are troubled with Asthma's, the Spleen, and Obstructions in the Bowels: They create an Appetite, fortify the Stomach, kill the Worms, and increase the Seed.

Use effects.

Capers, if used moderately, do no mischief, but when taken to excess, they heat, and a little too much rarify the Humours.

Principles.

Capers contain much essential Salt, and a little Oil.

They

They agree in cold Weather, with old People of a phlegmatick and melancholy Constitution. Time, Age, and Constitution.

REMARKS.

Capers are a sort of Tufts or Flowers, that grow on the tops of some particular Branches of the *Caper-Tree*. When they have attained to such a bigness, then they gather and preserve them with Water and Salt. If you should tarry longer before you gather them, they'll open into a white Flower, with four Leaves, in the form of a Cross, and then cannot be preserved.

Preserved *Capers* are much used in *Ragous*, rather for Sauce than Food; they are preserved for two Reasons. In the first place, in order to divest them of that unpleasant taste they have; and secondly, that they may be the longer kept. We have already given an account how the Salt produce these good effects, when we spake of *Olives*.

The Chief Vertue of *Capers* consists in the essential Salt which they contain, which being endued with much motion and solidity, makes its way thro', by bruising and attenuating the gross things that obstruct their motion.

The Bark of the *Caper-Tree*, and that of its Root also are used in Physick; they have the same Vertue, and contain the same Principles as *Capers*. Caper-Bark, and Root.

The green Flowers of a Spanish Broom being preserved as *Capers* are, have very near the same taste, and produce the same effects.

Capers in Latin are called *Cappares*, à *Capite*, a Head, because they resemble small Heads. Etymology.

C H A P. XXXV.

Of Beans.

THERE are two kinds of *Beans*, viz. the Garden and Field *Bean*, the first are flat, sometimes bigger and sometimes smaller, usually of a whitish Colour, and sometimes of a red Purple: They are contained, to the number of five, in a thick, long, pulpy Cod, made up of Kinds.

of two sides ; the other *Beans* are oblong, blackish, whitish or yellowish, and growing, as well as the other, in Cods, but they are smaller, and of a rounder Form. You ought to chuse, of either kind, such as are tender, well grown, unspotted, and that have not been Worm-eaten.

Good effects.

Beans cause Sleep, allay the sharpness of Humours, provoke Urine, remove the Megrim, and are very nourishing ; they are deterfive and binding, when taken in Decoctions ; they also make Flower of them, which is used in Cataplasms, for dissolving, softning, digesting, and forwarding Suppuration.

Ill effects.

Beans are windy, and cause the Cholick.

Principles.

They contain much Oil, and essential Salt.

Time, Age, and Constitution.

They agree at all times, with young bilious Persons, and those who have a good Stomach.

R E M A R K S.

B*Beans* are a Pulse much used for Food ; they contain oily and balsamick Juice, which promotes Sleep, by embarrassing the Animal Spirits a little, and throwing them into a kind of repose. This Juice is also proper to give good nourishment, and to allay the Head-ach, by softning the sharp humours that cause them.

In the mean time *Beans* are somewhat of a viscous Substance, which when it ferments and rarifies in the Bowels, sometimes causes Wind and Cholick.

Dry'd Beans.

They dry *Beans* in order to keep them the longer, but they have not so good a taste as they had before ; and that in all probability, because in the drying of them they lose some volatile and exalted parts, which contribute to make them of a more pleasing taste.

The Stalks, Leaves, Cods and Flowers of *Beans* being taken in a Decoction, are softning, opening, and cooling.

American Beans.

There is a kind of *Bean* brought from *America*, of the same form and colour as ours, but smaller. This *Bean* is separated in the middle by a small and thin skin, and has quite another vertue than our ordinary *Beans*, for it very violently works both upwards and downwards.

Etymology.

Beans in Latin are called *Fabe*, from φαβή, *Comedere*, to Eat, because People eat a great deal of this Pulse.

C H A P. XXXVI.

Of Pease.

THere are three sorts of *Pease*; the first are *Kinds*. almost round, of a green Colour at first, and as they dry, they become cornered, white or yellowish; these *Pease* are contained in longish, cylindrical Cods, composed of two sides; the second are large, angulous, party-colour'd, white and red, and grow in large juicy Cods; the last are white, small, and contained in small Cods; those of the first and third kinds grow in Fields, and those of the second are sown in Gardens: When you come to chuse of any kind of them, *Choice*. pitch upon those that are tender, new, and not Worm-eaten.

Pease qualify the sharp Humours of the Breast, *Good ef-* stop Coughing, afford good Nourishment, are *fects*. mollifying, and a little Laxative.

They are windy, and bad for those who are *ill effects*. subject to Gravel.

They contain much Oil, essential Salt and *Principles*. Phlegm.

They agree at all times, especially with young *Time, Age,* People, and almost all sorts of Constitutions, *and Con-* provided they be used moderately: In the mean time, *stitution*. as for those Persons who are full of gross Humours, *Pease* does not agree well with them.

R E M A R K S.

P*ease* are a Pulse much used for food; the smaller and *Green* greener they are, the better is their taste, and thus *Pease*. they are served to the Tables of People of Quality, and such as are for nice Eating.

They also dry *Pease* that they may be the longer kept, *Dry pease*. but they have not when dry that taste they had before; for the same Reason that we have already given about dry *Beans*.

Pease

Pease produce the greatest part of their good effects by the help of their oily and balsamick parts, which embarrassing the sharp humours of the Breast, stop Coughs; and by easily condensing in the vacuities of the solid parts, repair and nourish them. The first porridge or boiling of *Pease* is softning and laxative, because 'tis filled with the more dissoluble Salts of this Pulse; these Salts irritating and pricking the intestinal Glands, cause them to let pass thro' their pores a greater quantity of serous Matter than they were wont to do.

Pease contain a viscus and thick Juice, which causes wind, and produces gross humours, and therefore they are not good for those that are troubled with Gravel.

Chick-pease.

There are other sort of *Pease* which they call *Chick-pease*, which are white, or red, black, or purple, and have the same taste as your common *Pease*; they are in shape almost like the head of a Ram, and therefore this Plant has been called *Cicer arietinum*. They are contained in small Cods like Bladders, and not much used for Food, but more in Physick. The red ones are esteemed before the others.

Etymology.

Chick-pease provoke Urine, Women's Terms, and allay the sharp humours of the Breast; they make use of them by way of decoction for the Stone and Cholick in the Reins.

Etymology.

Pease in Latin is called *Pisa*, ἀπέσσι, or πέσσι *Cecidis*, it is *Fallen*; because if you do not sustain the Plant whereon *Pease* grow, it falls.

It is also said that *Pease* came from the City of *Pisa*, where they grew formerly in great plenty.

C H A P. XXXVII.

Of French or Kidney-Beans.

THEY Eat *French-Beans* either in the Cods or without; they make use of them in their Cods, when they are green, tender and young; but as soon as ever they grow hard and whiter, and that the *Bean* is come to a certain bigness, they shell them: These *Beans*, which are like a small *Kidney*, are usually white, and sometimes red, black, or speckled: You ought
to

to make choce of such as are tender, well grown, plump, not Worm-eaten, and may be easily boiled.

French-Beans provoke Urine, and Women's *Good effects.* Terms; they are very nourishing, and of a dissolving qualifying Nature; they make use of the Flower of this *Bean* in Cataplasms.

French-Beans are windy, burden the Stomach, *ill effects.* and sometimes cause Reachings, and Inclination to Vomit.

They contain much Oil, essential Salt and Principles. Phlegm.

They agree at all times, with those that have *Time, Age,* a good Stomach, and are Young and Hail; but *and Constitution.* weakly People ought to abstain from them.

R E M A R K S.

They Sow *French-Beans* in the Spring, and sometimes after Harvest, for 'tis a Pulse much used when young, they have then a good taste, but when they cause them to be dried, for the preserving of them, they have not that agreeable taste they had before, but are subject to the same alterations as dry'd Beans and Pease.

The white *French-Beans* are the most common, but they are not the more delicious, the red ones are much better tasted, and more wholsom, for they are less windy, and easier of digestion; and the reason of this difference may be, that the red *French-Beans* have more exalted Principles in them, which may be known from their red colour, which usually proceeds from a strong attenuation and rarifying of the Sulphurous parts.

We have taken notice that those *French-Beans* which are soonest boiled are the most wholsom, because they consist of a Substance that is not much united and bound up in its parts, and which easily digests in the Stomach.

French Beans contain the same Principles, and produce the same effects as Pease; and therefore to set forth their Vertues, we have no more to do than to reason in the same manner as we have done in respect to Pease. All the difference we find between these two sorts of Pulse is, that *French-Beans* are a little more windy, and harder of digestion than Pease.

French-Beans in Latin are called *Phaseoli*, or *Phasei*, & *Phaseo*, a little *Ship*, because 'tis pretended that the Seed of this Pulse in some measure resembles a little Ship.

C H A P.

C H A P. XXXVIII.

Of *Lentils*.*Kinds.*

THere are two sorts of *Lentils*; the first of which are small, orbicular, thin towards the edges, raised up in the middle, round, hard, flatted, white, yellowish, or blackish, and two or three of them together in small Cods; these in Latin are called *Lentes minores*: The other are twice or thrice as big as those of the first sort, and you must chuse both of the one and the other, such as are plump, and easily boiled.

Good effects.

Lentils afford indifferent Nourishment, allay the over-fervency of the Blood; are deterfive and binding when you eat them whole, but laxative when the plain Decoction of them is only used.

Ill effects.

Lentils produce gross and tartarous Humours, cause Obstructions in the Bowels, and are looked upon to weaken the Eye-sight.

Principles.

They contain an indifferent quantity of essential Salt, and much Oil and Earth.

Time, Age, and Continuation.

Lentils agree at all times, and at any Age, with Persons of a hot and cholerick Nature, and phlegmatick Constitution; but those who are Melancholy, and abound with earthy and gross Humours, ought to abstain from them.

R E M A R K S.

LENTILS are much used in *Lent-time*, they bind up and qualify the too great Motion of the Humours, by their gross and earthy Juice, which thickens the Liquors, and gives them a greater Consistence than before.

Lentils loosen the Body when used in Decoctions, because the Water dissolves no more than the essential Salts of this Pulse, which are proper to produce this Effect, leaving their earthy Parts behind, which chiefly contribute to make the *Lentils* astringent, as we have observed already.

Lentils

Lentils in Latin are called *Lentes à Lenis*, Sweet, because they formerly believed, the use of *Lentils* would make the Humours sweet; or because *Lentils* are smooth, and soft to the taste. *Etymology.*

C H A P. XXXIX.

Of Rice.

YOU are to chuse such *Rice* as is clean, *Choice.*
white, new, plump, hard, and swells
when 'tis boiled.

Rice is softning, thickens the Humours, moderates a Looseness, increases Seed, repairs and supplies the parts of the Body with good Nourishment, stops spitting of Blood, and is good for pthical and consumptive Persons. *Good effects.*

Rice is windy, and heavy upon the Stomach, and the over-frequent use of it causes Obstructions. *Effects.*

It contains much Oil, and an indifferent quantity of Salt. *Principles.*

It is good at all times, and for Persons of any Age, whose Humours are too sharp, and much agitated, and for those, who having impaired their Strength, stand in need of some Food to restore them. *Time, Age, and Constitution.*

R E M A R K S.

THE Plant which bears *Rice* is cultivated in moist and marshy Places; for as *Rice* abounds in Oily Principles, those fat Earths supply it more abundantly than others: Of all the parts of the Plant, there is none but the Grain or Fruit that serves for Food, and the same is blackish, oval, and oblong, growing in Clusters, and inclosed in a yellowish, rough, little Cod, that terminates in a small String. The usual way of dressing *Rice* is to boil it in Milk: It's also sometimes put into Soup; but the Eastern People use it altogether, and much oftner than we.

Rice

Rice is of a softning restoring Nature, and by its oily, balsamick, and embarrassing Parts, affords good Nourishment : It also stops Looseness, and spitting of Blood, in thickning the sharp Humours a little, by its viscous and gluey Juice, and thereby allaying the over-violent Motion of them.

In the mean time, *Rice* being close and compact in its Parts, is sometimes heavy upon the Stomach, and as it does not easily digest, but remains a long time in the first Passages, it ferments, rarifies, and causes Wind there : It may also cause Obstructions, by its dull and gross Juice, which stopping in the small Pipes, hinders the Liquors from circulating.

C H A P. XL.

Of *Groot*.

Choice.

YOU are to chuse such as are new, well cleaned, white, and not musty, and made of good Oats.

Good effects.

It's moistning and qualifying, and fit to embarrass the sharp Salts in the Breast, Blood, and other Humours, to cause Sleep, to cool, to remedy consumptive Distempers, and to afford good Nourishment to the Parts ; they use it by way of Decoction made with Water and Milk.

Ill effects, Principles.

Oatmeal lies a little too heavy upon the Stomach, and causes Wind.

Time, Age, and Constitution.

It contains a midling quantity of essential Salt, and much Oil.

It agrees at all times, with every Age, and all sorts of Constitutions, and especially with those whose Humours are very subtil, sharp, and in an extraordinary Motion.

R E M A R K S.

GROOT is nothing else but *Oats* divested of its Husk and outer Parts, and made into large Meal by the means of a Mill.

It's

It's very commonly used ; they boil it in Water or Milk : It cools and moistens much, and produces many other good Effects ; because it contains, as well as *Rice*, oily, balsamick, and embarassing Parts, which operate in the same manner as those of *Rice* do.

They also use Barley-meal boiled in Milk or Water ; and this Aliment well ordered, is very pleasing to the taste, and has the same Vertues as *Groot*, yet is not quite so Nourishing. You are to chuse such Barley-meal as is new drest, full, white, and dry : The best is that brought from *Vitri* in *France*.

They also of Milk and Flower make a very common Dish, which moistens, and is very Nourishing, with which they feed Infants. It's a Food very pleasing to the taste, and very wholesome.

Groot in Latin is called *Grutum*, à γῆτρο, which signifies the same thing.

C H A P. XLI.

Of Millet.

YOU ought to chuse *Millet* that is white, *Choice*, plump, large, hard, shining, and of a sweet and agreeable taste.

It's Anodine, of a softning Nature, proper *Good ef-* to suppress and embarrass the sharp humours in *feets*. the Breast : It's a little Binding, and allays the too violent Motions of the Humours.

It's a little windy, easy of Digestion, and hea- *Ill effects.* vy in the Stomach.

It contains much Oil, and a little essential *Principles.* Salt.

It agrees at all times, and to any Age, with *Time, Age,* Persons of a bilious Constitution, and such as *and Con-* have a good Digestion ; but melancholy Peo- *stitution.* ple, and those that abound with gross Humours, ought to abstain from it.

REMARKS.

THE Plant which bears *Millet* grows easily in moist, sandy, and shaded Places: Its Grain, which indeed is much used for Food, is small, almost round or oval, yellow or white, and wrapt up in small, thin, and tender Shells or Husks. Of these, and Milk together, they make a kind of Dish which in taste is much like unto that of *Rice*: *Millet* is also much like unto *Rice* in its Principles, and the Effects produced by it; and all the difference between them is, that *Rice* is still more agreeable and nourishing than *Millet*.

The Seed of *Millet* being reduced into Flower, is used in anodine and dissolving Cataplasms.

Eymology. *Millet* in Latin is *Milium*, because the Grains of it grow in great numbers, and as it were by Thousands, upon the Plant that bears them.

C H A P. XLII.

Of *Anise*.

Choice. **Y**OU ought to chuse such *Anise-seed* as is large, clean, plump, fresh gathered, of a good smell, and sweet taste, yet intermixed with a little agreeable sharpness.

Good effects. *Aniseed* fortifies the Stomach, expells Wind, is Cordial, allays the Cholick, increases the Milk of Nurses, and sweetens the breath.

Ill effects. The too frequent use of *Anise-seed* renders the Humours sharp and agitated.

Principles. *Anise-seed* contains much fine Oil, and volatile Salt.

Time, Age, and Constitution. It agrees at all times with Old and Phlegmatick People, and with those who are subject to Wind and Cholick, and have a weak Stomach.

REMARKS.

REMARKS.

A Nise is a small Seed of a green gray Colour, which is commonly called *Green Anise*, to distinguish it from the other *Anise-seed* which is preserved. The best comes from *Malta*, and *Alicant*, and that from the last place is not so agreeable as the other.

Pastry Cooks make very good Biskets, wherein they put *Anise-seed*, and also put this Seed into other Compositions, in order to give them a good taste, and Aromatick smell.

Anise-seed helps Digestion, and fortifies the Stomach by its volatile and exalted Principles, which in this part excite a gentle and moderate heat, and which attenuate and dissolve the Foods contained therein. *Anise-seed* also expells Wind, by rarifying the viscus Juices, which by their heavy and gross qualities stop up the Wind, and hinder it to break out. Hence it is also that *Anise-seed* allays the Cholick, that very often is caused by Wind, and must cease as soon as the same is expelled. Lastly, *Anise-seed* sweetens the Breath by its Aromatick taste and smell, and that proceeds from the volatile Salt it contains, which being joined with the exalted Sulphurs, are fit to tickle, or rather very lightly and tenderly to prick the little Nervous Fibres of the Tongue, and the inner Tunick of the Nose.

There is another sort of *Anise-seed* called *China*, or *China Siberia Anise*, and is of the shape and bigness of the Seed *Anise* of a wild Gourd, but of the taste and smell of our *Anise-seed*, tho' stronger. It's very rare in *Europe*; the *Chinese* mix it with their Tea, and Sherbet, to make their Liquor more pleasant. This *Anise-seed* has the same Vertues, and every way the same Principles as ours.

Anise in Latin is *anisum*, quasi *ανίστρον*, quod cibi appetentiam præstet, because it creates an Appetite, or else, *ὅτι ἀνίσσας εντινυματῦντες*, quod tensiones flatulentias laxet, because it expells Wind, &c. Etymology.

C H A P. LIII.

Of Bread.

Difference

Bread differs according to the various things 'tis made of, according to their respective proportions, according as the Dough is prepared, and according to the way of Baking it.

Choice.

The best is that made of good Wheat Flower, wherein they leave a little Bran, which is well kneaded, and sufficiently fermented, and lastly, well baked, with a moderate heat, so that it ought not to be neither too hard, nor too soft. It ought not to be eaten too new, because it will clog the Stomach, but you ought rather to stay 'till it is a little stalisht.

Good effects.

Bread is nourishing enough, and good Food; Bread Crust toasted is binding, but the Crumb used in *Cataplasms*, softens, digests, sweetens, and dissolves.

Ill effects.

Bread produces no ill effects, unless eaten to excess, or that it be ill made. For Example, when 'tis too much baked, or not enough, it is hard of digestion, and heavy upon the Stomach.

Principles.

Bread contains much volatile Salt, Oil, and Phlegm.

Time, Age, and Constitution.

Bread agrees at all times with any Age and kind of Constitution.

R E M A R K S.

Bread is nothing else but Dough baked, and very nourishing, because those things of which it is made are full of unctious, oily and balsamick Particles. The Crumb of Bread used in *Cataplasms*, is of a softning, digesting and dissolving nature, because it contains many oily and phlegmatick Principles, fit to render the Fibres of those parts more soft and supple; and because also it does by its volatile Salts open the Pores of that same part, and attenuate and dissolve the gross Juices got together therein. The Crust of Bread toasted, is of a binding nature;

ture; and the reason is, because that being become very porous and spongy, by undergoing a kind of Calcination, it swallows up the abounding moistures that relax the parts, and gives a greater consistence to the thin Liquors, that too easily are evacuated.

Bread is so necessary a Food, that we cannot but take the more notice of it; we eat nothing almost without Bread, and even without it the most part of Foods which we do eat would grow loathsome to us. There are but few Nations that do not use Bread, but Wheat does not grow every where; several People make Bread, or something that serves in the stead of it, of other things.

It is said that in ancient times, instead of Wheat, they *Acron* made Bread of Acrons, and Beal-Fruit; and we are as- *Bread* sure that there are still some People in the World that do make use of them.

Chestnuts and Dates have also been used to make Bread *Chestnut* of, as we have taken notice before, in speaking of these *and Date* Foods. *Bread.*

The *Americans* make a well-tasted Bread of the Roots *Root Bread.* called *Cassavee*, tho' the Juice of these Roots is poisonous, but loses that ill quality by being dress'd and baked.

Some Authors give us an Account that in some places they dig a kind of Mortar out of the Earth, which they *Mortar* bring to a fine Flower, of which the People make Bread *Bread.* and Cakes; this indeed is very strange, and wants Confirmation.

In the *Molucca's*, and divers parts of the East, they *Bread* make use of the Pith of certain Trees to make Bread of, *made of* and the same by the Inhabitants of these Parts is called *the Pith of* *Sagdu.* *Trees.*

The *Islanders*, *Laplanders*, and several other Nations, let Fish be dried and hardned with Cold, which they *Fish Bread.* make afterwards to serve them instead of Bread. Some People also about the Gulph of *Arabia*, make Bread of Flesh dry'd in the Sun, and they must have died of Hunger, had not they found out this Invention; for their Land is so barren, that nothing grows upon it.

Other People have dried the flesh of several Animals, and mixing the same with the Barks of Trees, make Bread of it. And in some Places they make it also of certain sorts of Nut-shells. In short, we should not easily make an end, should we give an account of the several Ingredients, whereof People in several parts of the World have been obliged to make Bread; either because their Soil will produce no Corn, or because they must otherwise perish with cruel Hunger. Father *de Ferre* in his Natural History of the *Antilles*, says of the Island of *Guadaloupa*, that the Inhabitants for fear of perishing with Hunger,

Hunger, made Bread of the Fruits of a Tree growing there, called *Courbaria*.

Wheat. Of all the kinds of Corn used, Wheat is that which makes the best Bread, and is most in use.

Difference Wheat differs very much, according to the Country it grows in; you ought to choose that that is clean, dry, heavy, and plump. They lay it by for some time before 'tis used, that so it may sweat out a kind of moisture that is in it, and that its active principles may be a little freed from the gross matters that do incumber them.

Principles. Wheat contains much Oil and essential Salt, and in Latin is called *Triticum*, a *tritware*, because 'tis separated from the Ear by thrashing.

The less Bran you leave in the Wheat Flower, of which you make Bread, the more nourishing and better tasted the Bread will be; but on the other hand, 'tis harder of digestion, and heavier upon the Stomach, because the small parts of the Flower unite so closely one with another, that there are hardly any pores left in them, and that is it that makes the Bread so close; whereas on the contrary, when there is a little Bran mixed with the Bread, this by its gross parts hinders too close an union between the parts of the Flower, makes the Bread more porous, and easier to be attenuated by the fermentation of the Stomach. Moreover the Bran is deterfive, cooling, and produces other good effects.

Rie. Rie is another sort of Corn, of which the Northern Nations usually make their Bread: It's also used in other parts, but not so much as Wheat: We mix it sometimes with Wheat, in order to give a sort of taste to the Bread, that pleases a great many People. It's not so nourishing as Wheat-Bread, and is a little Laxative.

It contains much Oil and essential Salt. It's called *Secale* in Latin, a *Secare*, to cut, because 'tis cut in Harvest-time.

Principles. Barley is also used to make Bread with, and the same is cooling, but not so nourishing as that of Wheat or Rie. Barley contains much Oil, and a little essential Salt. In Latin 'tis called *Hordeum*, a corrupt Name; for anciently the Word was *Fordeum*, a *possn*, *Nurimentum*, Nourishment; because they made use of Barley for that purpose.

There are two kinds of Oats, one that is sowed, and the other wild, the last of which is not so nourishing as the other. *Galen* pretends, that Oats is good for nothing but Horses: However, 'tis often employed for the use of Mankind, as we have observed in the Chapter of *Groot*. Indeed in the more Southern Countries they seldom make Bread of it; but the Northern People, among whom other sorts of Grain do not grow, make Oat-Bread, which is Nourishing enough.

enough, and serves them very well. Oats contain much *Principles.*
Oil and essential Salt : It's in Latin called, *Avena*, *ab Avere*,
earnestly to desire ; because 'tis excellent Food for Horses,
and they Neigh when they smell it.

Buck-Wheat is also made use of in several Places to make *Buck wheat*
Bread of, which is easily digested, but not so nourishing as
ours : This Corn contains much Oil, and a little essential *Principles.*
Salt. In *Latin* 'tis called *Fagopyrum*, from *Fagus*, a Beech-
tree, and the Greek word, *πυρος*, Wheat ; that is, Wheat *Etymology.*
whose Corn is like unto that of the Seed of Beech : It is
also called *Sarracenicum*, because it formerly grew plenti-
fully amongst the *Saracens*.

There grows in several parts of *Africa*, *Asia* and *America*, *Turkey-*
a kind of Corn called *Mays*, and such as we commonly *Wheat.*
name Turkey-wheat. They make Bread of it, which is
hard of Digestion, heavy in the Stomach, and does not
agree with any but such as are of a robust and hail Con-
stitution. It contains much Oil and essential Salt. *Principles.*

They also make several sorts of Bread of Millet, Rice, *Bread of*
and bearded Wheat, which is a kind of Millet, Spelt, and *Millet, &c.*
several other Grains ; but these are hard of Digestion, and
are not by a great deal so well tasted as our ordinary
Bread.

In order to make good Bread, you ought in the first *How to*
place to mix good Leaven with the Flower : This Leaven *make bread.*
is commonly a sourish Dough, which being composed of
volatile and acid Salts, agitates and divides the insensible
parts of the Flower, by a Fermentation it excites therein,
and renders the Bread lighter, more porous, and easier of
Digestion.

In the next place, regard ought to be had to the de-
gree of heating the Water you pour on the Flower ; for
if it be too cold, the Fermentation will be but imperfect ;
but if on the contrary too hot, the matter thereby fer-
ments too quick and too violently, and so corrupts and be-
comes sour, as we shall explain hereafter.

In the third place, you must knead your Dough well,
that it may be equally mixed with the Leaven ; and
also thereby assist the internal Motions of its insensi-
ble Parts.

In the fourth place, you must for some time leave it
well covered, in a place that is moderately hot, that so it
may ferment enough and swell ; but if it continue too long
in this Condition, the acid Salts of the Flower having
time to raise themselves considerably above the other
Principles, and so to be disengaged from the oily Parts that
do detain them, they do afterwards make the Bread sour.

Lastly, It's necessary you have regard to the heat of your
Oven in baking Bread ; for if the same be too great, it har-

Unleavened Bread.

dens it ; if too weak, the Bread remains Doughy, will lye heavy in the Stomach, and be hard of Digestion.

Unleavened Bread, called in Latin *Panis asinus*, is nothing else but Bread without Leaven.

Pastries.

That, that Dough or Paste, of which Bread is made, may be rendred finer, and of a more agreeable Taste, they mix it with divers Ingredients, and make of the same several sorts of Pastries, too tedious to be mentioned here : Only I shall say, People ought not to use themselves too much to them, not only because they are almost all heavy upon the Stomach, and hard of Digestion, but also because we ought, as much as can be, to prefer plain before Compound Foods.

Bread in Latin is called *Panis*, from *πάσκειν*, to eat ; or else from *πᾶν*, All, because when one has Bread, we may dispense with all other Foods.

C H A P. XLIV.

Of Cabbages.

Kinds.

Choice.

Good effects.

There are several sorts of *Cabbages* which they sow in Gardens, and such ought to be chosen that are tender, large, and full.

Cabbages are an indifferent Nourishment, detersive, and heal Wounds : Their first Liquor after boiling is Laxative, and the last astringent : The Red *Cabbage* is more Pectoral than the others, good for the Pthiick, and qualifying the sharp Humours of the Breast.

Ill effects.

Cabbage produce gross Humours, cause Vapours, and are hard of Digestion, and therefore they usually boil them well before they are eaten ; and they also put a little Pepper upon them, in order to help the digesting of them in the Stomach.

Principles.

Cabbages contain an indifferent quantity of Oil, and much essential Salt and Phlegm.

Time, Age, and Constitution.

They agree, while they are tender, with young People of a bilious and sanguine Constitution ; but as soon as ever they cease to be tender, that

is,

is, grow hard, they ought not to be made use of by Persons of any Age or Constitution.

REMARKS.

Cabbages are Plants well known, as being very commonly used; they were much esteemed by the Ancients, since *Chrysippus*, *Dicucles*, *Pythagoras*, and *Cato*, took the pains to write several Volumes to describe the Nature of them. The *Ionians* had so much Veneration for them, that they swore by *Cabbages*, and were therein as Superstitious as the *Egyptians*, who gave divine Honours to *Leeks* and *Onions*, for the great Benefits which they said they received from them.

The first boiling of *Cabbage*, I mean the Liquor, is laxative, the last astringent; because their most dissoluble part, viz. the Saline, soon dissolves, and the Salts pricking the Intestinal Glands a little, cause a light Evacuation; but the second, on the contrary, finding in a manner no more Salt for to be dissolved, receives nothing but the more earthy Substance of the *Cabbage*, which is proper for thickning the Liquors, and giving them a greater Consistence.

Hippocrates caused *Cabbages* to be boiled twice, and then prescribed them to be eaten by those who were troubled with the Gripes, Bloody-flux, or Spitting of Blood; by this means *Cabbages* were divested of their purging Quality, and nothing but the grosser part is left behind, which is the more astringent, according to the following Line:

Fus caulis solvit, cujus substantia stringit.

Red *Cabbages* are more Pectoral than others, because they contain a more oily and viscous Juice, that is proper to intangle the sharp Humours of the Breast: Of these they make a pectoral Syrup, that is very good and wholesome, and much used in Phytick.

Red-Cabbage

Cabbage in Latin is named *Brassica*, ἀπὸ τῆ βραχέιν, *vovare*, to eat; because the *Cabbage* is of the first rank of Herbs that are edible.

Etymology.

C H A P. XLV.

Of *Artichoaks*:

- Kinds.* **T**HEY are sowed in Gardens, and used for Food, you ought to chuse those that are large, tender, and plump.
- Choice.* They are of an opening Nature, remove Obstructions, are a Cordial, and cause Sweating: They are likewise very nourishing, purify the Mass of Blood, and promote Seed.
- Good Effects.* Raw *Artichoaks* are windy, hard of Digestion, and heavy upon the Stomach; whereas those that are boiled are easily digested, and produce no ill effect.
- Ill effects.* They contain much Oil and essential Salt.
- Principles.* *Artichoaks* agree in cold Weather with Old People, and such as are of a phlegmatick and melancholy Temper.
- Time, Age, and Constitution.*

REMARKS.

AN *Artichok* is a kind of Thistle. It is observed, that it grows very easily in those Soils where they throw Cinder; the reason is, because there is much alkali Salt in those Cinders, which produces much good; for that Salt presently mixing with the earth wherein *Artichoaks* are planted, attenuates and rarifies the Juices thereof, which being grown more subtil, do the more easily pass thro' the Pores of the Root, and disperse themselves into all the parts of the Plant. Moreover, this alkali Salt, receiving a volatile Acid into its Pores, which flutters continually in the Air, assumes a new Form, and becoming a nitrous Salt, half fixed and half volatile, afterwards does distribute it self into the Pipes or Channels of this Plant, serves for its Vegetation, the Purification of its Juices, and the increasing of the quantity of essential Salts wherewith this Plant doth abound.

Every Body attributes the vertue of increasing seed to the *Artichok*; I believe those pungent and sharp things wherewith we season *Artichoaks*, such as Pepper and Salt, contribute more than *Artichoaks* to it. In the mean time, as they contain many oily and balsamick Parts, united with essential

tial Salts, they may increase the Seed, which is also very Oily and Saline: *Artichoaks* also remove Obstructions, are of an opening Nature, and provoke Urine by their nitrous Salt, which dissolves and attenuates the viscus and gross Matters they meet with, and opens the Passages they are to go through.

The Latin word *Cinara*, which signifies an *Articboak*, according to the Opinion of some, is derived from a Maiden called *Cinara*, which the ancient Fables say, was changed into an *Articboak*; or else *à Cinere*, Ashes; because, according to the Observation we have already made, *Artichoaks* grow easily in those places that are covered with Ashes. *Etymology.*

Articboak in Latin is called *Scolymus*, from *σκόλος*, *Asper*, rough and pricking, because it pricks when 'tis touched.

C H A P XLVI.

Of Sparagras.

YOU are to chuse such as are large, tender, *Choice.*
well grown, of a good Taste, and sown
in Gardens.

They are of an opening Nature, dissolve the *Good ef-*
Stone in the Kidneys and Bladder, help Wo- *fects.*
men's Terms, remove Obstructions, are easy of
Digestion, and Stomachical, but afford but lit-
tle Nourishment.

Sparagras eaten to excess sharpen the Hu- *Ill effects.*
mours, and heat a little; and therefore Persons
of a bilious Constitution ought to use them mo-
derately: They cause a filthy and disagreeable
smell in the Urine, as every Body knows.

They contain much Oil and essential Salt. *Principles.*

They agree at any time, and any Age, with *Time, Age,*
Persons of a phlegmatick and melancholy Con- *and Con-*
stitution. *stitution.*

REMARKS.

Sparagras are too well known to require a particular Description in this place; that which is to be observed concerning this Plant is, That when they have attained to that bigness and maturity as renders them fit for eating, if they be suffered to grow longer, they will attain to the state of a Shrub, and spread into several Branches, full of small and tender Leaves, and of Flowers which fade after some Days, in the room of which comes a small spherical Berry, containing divers hard Seeds. Sparagras are much used for Food in the Spring. They are sown in Gardens, and are better and larger than those that grow in Meadows and Fields.

The essential Salt which is contained in Sparagras in a sufficient quantity, is very proper to penetrate into all the Recesses of the Parts, there to dissolve the glutinous and embarrassing Substances they meet with, and to make a passage into all the Pipes, by breaking and removing the Obstacles that are in their way; and this is the reason, that Sparagras taken inwardly are opening, and good for the Stone.

Etymology. Sparagras in Latin is called *Asparagus ab aspergendo*, sprinkling, because 'tis convenient to Water them.

C H A P. XLVI.

Of Hops.

Choice.

Hop-tops, while they are young and tender, are used for Food: They boil, and in a manner dress them like Sparagras.

Good effects.

Hops strengthen the Bowels, purify the Blood, provoke Urine, and are used for the Distempers of the Liver and Spleen.

Ill effects.

They are a little windy, hard of Digestion, when the Stalks are become hard and full of Leaves.

Principles.

They contain much Oil, and essential Salt.

Time, Age, and Constitution.

They agree, while they are tender, with any Age, and all sorts of Constitutions.

REMARKS.

REMARKS.

HOP is a Plant whereof there two sorts, viz. the Male and Female ; the last differs no otherwise from the other, but that it is lower, not so fair, and bears Fruit but seldom : Both of them grow on the banks of Rivulets, in Hedges ; and as they grow up, twist themselves about the neighbouring Plants. The Male is cultivated in *England*, *Flanders*, and other cold Countries. Its Flower and Fruit are used in the hopping of Beer.

Hops were unknown to the Ancients, according to the Account of *Pisanelus* ; however, 'tis a very wholesome Plant, and produces good Effects. It purifies the Blood, by causing a small Fermentation therein, whereby those parts that should not be there, separate themselves, and get out of the Body, either by Sweat, Urine, or some other way.

Hop Syrup is a good Remedy in malignant and pestilential Fevers ; because it dissolves and expels a Coagulation in the Blood, which perhaps is more or less the cause of almost all Fevers.

Hops in Latin are called *Lupuli*, à *Lupo*, a Wolf ; because 'tis pretended, the Wolf usually hides himself under the Covert of *Hop-Branches* ; and as these Branches are very weak, they usually bend downwards as it were by way of Humility, which is the reason they have also called this Plant, *Humulus*.

It's also named *Salictarius*, à *Salice*, a Willow, because 'tis said, they grew anciently near Willows, about which they twisted themselves.

Lastly, *Hops* are called by some *vitis Septentrionalium*, because that in the Northern Countries they are supported by Props, or Poles like Vines.

C H A P. XLVIII.

Of Lettice.

THere are two sorts of *Lettices* ; the one they call the wild *Lettice*, and is used only in Physick ; the other is Garden *Lettice*, which last is subdivided into several other Species, that are commonly used for Seed ; as the Headed-
Lettice,

Choice. Lettice, and that contrary to it ; the *Roman-Lettice*, which is now more in use than ever, and the curled or crisp *Lettice*. You ought to chuse all your *Lettice* when they are tender, young, full of Juice, and such as grow in Gardens in a fat Soil.

Good effects. They are of a moistning cooling Nature ; they allay the over-violent Agitation of the Humours, loosen the Body, increase Nurses Milk, make People Sleepy, and give good Nourishment.

Ill effects. The too frequent use of them lessens your natural Heat, causes Barrenness, makes the Body lumpish, slothful, and heavy, and weakens the Stomach.

Principles. Lettices contain much essential Salt, and Phlegm, an indifferent quantity of Oil, and a little Earth.

Time, Age, and Consumption. They agree in very hot Weather, with young bilious People, and those who have a very hot Stomach.

R E M A R K S.

Lettice is a Plant much used, because of the good effects produced by it. It became eminently Famous for the recovery of *Augustus*, who took it by the Advice of *Antonius Musa* ; *Galen* also made it much in request, by telling us that when he was young, it allayed the violent heat he had in his Stomach, and when old, made him sleep.

This Plant causes sleep, cools and moistens much, by calming and qualifying the motion of the humours by its milky and viscous Phlegm. It increases Nurses Milk, not only because when it allays the over-violent agitation of the Humours, it makes the Aliments that are turned into a Chyle, and intermixt with the Mass of Blood, the longer to retain their Chilous consistence, but also because its milky Juice can much better of its self increase the quantity of Milk.

Lettice-Seed is one of the four Cold Seeds in the lesser degree, and has the same Vertue as the Plant it self.

Lettice

Lettice is in Latin called *Lactuca*, à *Lacte*, *Milk*, because this Plant abounds with Milky Juice. *Etymology.*

C H A P. XLIX.

Of Succory.

THere are two sorts of *Succory*, the one Garden *Succory*, and the other Wild. The Wild one is but little used in Foods, because of its bitter taste, but 'tis much in Physick. As for the Garden *Succory*, it's divided into several species, and sowed in Kitchen-Gardens; you are to choose that which is tender, young, and of a good taste. *Kinds.* *Choice.*

It's of a moistning and cooling nature, provokes Urine, quenches thirst, and creates an Appetite. *Good effects.*

It hinders the digestion of Foods, and doth a little weaken the Stomach, and is it self hard to be digested, especially if used to excess. *Ill effects.*

It contains much Phlegm, an indifferent quantity of Oil, and essential Salt. *Principles.*

It agrees in hot weather with young bilious and sanguine People, and those who have a hot Stomach. *Time, Age, and Constitution.*

R E M A R K S.

DRied *Succory* has a harsher and more bitter taste than the Garden ones; and the reason is, because it contains more essential Salt; it's also upon the account of this Salt more opening, and fitter for removing obstructions, and the Diseases of the Liver, and therefore they use it more than the other in Physick. As for Garden *Succory*, it's very like to Lettice in the effects of it, and the Principles it contains, and therefore we need not stand upon unfolding the Vertues of it, since we shall do no more than repeat what we have already said concerning Lettice.

The

*Garden
Succory.*

The Seeds of wild and Garden *Succory* are reckoned among the four Cold Seeds in the lesser degree, which are used in Physick. The *Dandeleon*, of which they make Salads in the Spring, is a kind of a wild *Succory*, which grows in grassy and uncultivated Places. This Plant hath a sort of a pleasant bitterness, and is made use of when its Leaves begin to grow, and while they are tender, is of a detensive and opening Nature, and good to purifie the Blood. It is in Latin called *Dens Leonis*, because its Leaves are like the Jaws of a Lyon full of Teeth. It is also called *Caput Monachi*, because that after the fading of its Flowers, it appears in small knobs like a bald head.

Succory in Latin is called *Inrubus*, or *Inybus à Tubo*, a Pipe, because its Stalk is usually hollow like a Pipe.

Wild *Succory* in Latin is *Chicorium*, à *μυχίσω*, invenio to find, because 'tis found every where.

C H A P. L.

Of Beet.

Kinds.

There are two principal kinds of *Beets*, of which the one is White, and the other Red; the Red is subdivided into two other kinds, which at the first does not differ from the white *Beet* but in the redness of its colour only. The second kind of red *Beet* hath redder and smaller Leaves than the first, and a very thick Root, full of blood-red Juice, somewhat in form like a Turnep. They make use in Foods of no other than the white *Beet*, and the first sort of red *Beet*. You ought to choose those that are tender, pulpy, bright, full of Juice, and of a nitrous taste. As for the second sort of red *Beet*, its Root is much used, they mix it with Sallads, and you are to pick out that which is plump, large, tender, and of a sweet and agreeable smell.

Choice.

Good effects.

All *Beets* provoke Urine, are laxative, purifie the Blood, and remove Obstructions. The Juice

Juice of the white *Beet* being put into the Nose, causes sneezing, and the dissolution of thick Snot there.

Beets are hard of digestion, and cause wind.

It contains a little Oil, but much essential Principles, Salt, and Phlegm.

It agrees at all times with young People of a *Time, Age, hot and bilious Constitution, but such as are and Constitution.* Old, Phlegmatick, and have a weak Stomach, ought to abstain from it.

REMARKS.

They Sow all sorts of *Beets* in your Kitchen-Gardens, because they are much used in Foods. The good effects produced by them, proceed from their essential or nitrous Salt, qualified with a sufficient quantity of watry parts. They are a little hard of digestion, because they contain a thick gross Juice that lies long in the Stomach before 'tis fully digested.

It's said that *Beets* with its Seed, is much like the Greek *Etymology* Letter Βήτα, and that it has from thence taken its Name.

Bete-Rave is so named, because its Root is like that of a Turnep, or Radish.

CHAP. LI.

Of *Burrage*, and *Bugloss*.

YOU are to choose those that are young, *Choice.* tender, and full of Juice.

They are of a moistning and qualifying nature; they allay the sharpness of the Blood, and *Good effects.* other Humours, their Flowers purifie the Blood, exhilarate the Heart and Spirits, and are of the number of the three Cordial Flowers. Sometimes they put *Burrage-Flowers* into Sallads.

Burrage and *Bugloss* are hard of digestion,

They contain a little Oil, much Phlegm, and *Ill effects.* essential Salt, *Principles.*

G

They

Time, Age,
and Con-
stitution.

They agree at all times with young People of a hot and bilious Constitution.

R E M A R K S.

Burrage and Bugloss are two Plants much used in Cooling Broths, or other Suppings; we have put them together in the same Chapter, because they have the same Vertues, the same Principles, and because many times they are used one for another.

They qualifie the sharpness of the Blood, and other Humours by their viscous and glewy Juice; their Flowers are looked upon to be good for exhilarating the Heart and Spirits, and perhaps they may produce this effect, by some exalted Principles contained in them.

Burrage and Bugloss are hard of digestion, by reason of that viscous and glewy Juice of which we have spoken; and therefore you are always to boil those Plants before you eat them, in order to attenuate and dissolve that gross Juice thereby.

Etymology. Burrage in Latin was formerly named *Corago*, according to some Authors, because this Plant and its Flower pass for being a Cordial; but in process of time it has been called *Borrage*, the *C* by corruption being changed into *D*.

Bugloss in Latin is *Buglossum*, and in Greek *Βυλlossος*, from *Βῆ*; an Ox, and *γλῶσσα*, a Tongue, for they pretend that Bugloss Leaves are like an Oxes Tongue in shape and roughness.

C H A P. LII.

Of Mint.

Kinds.

Choice,

THere are several sorts of *Mint*, whereof the first is Garden Mint, and the other grows wild; Garden-Mint is to be valued before the rest for its good taste, and you are to choose of it such as is small, tender, of a strong and pleasant Smell, and aromattick taste. It is usually called *Roman Mint*, and the tender tops thereof are commonly used in Sallads.

All *Mints* are good for the Stomach, and *Good effects.* fortifie it much, they create an Appetite, revive the Heart and Brain; they resist the malignity of Poison, kill the Worms, help Women's Terms and hard Labour, are of a dissolving and deterfive Nature, and looked upon to be good for Worms: they expell Wind, stop the Hiccock, Reachings and Vomitting; they increase Seed, and make the Breath sweet.

The too frequent use of them heats much, and *ill effects.* makes the Humours sharp and pricking.

They contain much exalted Oil, and essential *Principles.* Salt.

They are very wholsom in cold weather for *Time, Age,* old People, and such as are Phlegmatick, and *and Constitution.* Melancholy, but they do not at all agree with young Persons of a hot and bilious Constitution.

REMARKS.

M*int* is a very common Plant, and grows almost every where; it is used for Food, and in Physick. Its taste and aromattick smell proceeds from its oily parts, being much attenuated, broken, and stirred up by the volatile Salts. These two Principles afterwards pass very lightly to the Nervous Fibres of the Tongue, and inner Tunick of the Nose, and there leave an agreeable impression.

Mint being composed of very exalted Principles, as we have already observed, is very proper for producing those good effects we have attributed to it. It resists Poison, and revives the Heart and Brain, by keeping the Liquors in a just fluidity, and augmenting the Spirits. It promotes Women's Terms, by destroying the heavy and gross Juices that stop them in the passages of the Matrix, and prevent the running of the menstruous Humours. Lastly, It helps Digestion, and fortifies the Stomach, by attenuating and distributing the Aliments contained therein, and communicating a sweet and temperate heat to it, and by the following Verse out of the School of *Salernum*, we find *Mint* to be very Stomachical.

Nunquam lenta fuit stomacho succurrere meniba.

Etymology. Mint in Latin is called *Meniba*, & *Meme*, Spirit, because it's esteemed good for strengthening the Brain, improving the Memory, and making the Thoughts more lively.

CHAP. LIII.

Of Sorrel.

Kinds.

There are two several kinds of *Sorrel*; the first is sown in Gardens, and is subdivided into several other kinds; the second grows in the Fields; its Leaves are small, and of the form of a Lance; they are much sourer than the Garden *Sorrel*. This Plant grows in Sandy Places, Sheep is usually fed upon them, and therefore they are in Latin called *Oxalis Ovina*, or *Vervecina*. They do not use wild *Sorrel* in Food, because of its over-sharpness; but for the Garden *Sorrel*, that is much used. You ought to choose such as is young, tender, and of a pleasant taste.

Choice.

Good effects.

Sorrel cools much, allays the heats of the Bile, quenches Thirst, creates an Appetite, fortifies the Stomach, resists Poison, and stops Loosness, and the Bloody-flux.

Ill effects,

When *Sorrel* is too sour, or used to excess, it incommodes the Stomach, by pricking the same too much; besides which, it's sometimes too binding.

Principles.

It contains much acid Salt, and Phlegm.

Time, Age, and Constitution.

It agrees in hot weather with young bilious and sanguine People; but such as are of a Melancholy temper ought to keep from it.

REMARKS.

REMARKS.

Sorrel is an Herb well known, and much used in Food, by reason of its sharps taste; they usually in *Lombardy* call it the Sour Herb. Its sharps taste proceeds from the acid Salts which are in a great quantity contain'd therein, being a little cooped up and embarrassed with other Principles, and then make upon the little Nervous Fibres of the Tongue, an impression that is very acid.

Sorrel cools, allays the heat of the Bile or Choler, and produces several other the like effects with its acid Juice, which precipitates the sharp Principles of the Humours, and coagulating the thin Liquors a little, allay their rage and impetuosity.

The Syrop of *Sorrel* is a good Remedy against Dissenteries, and other violent Fluxes. *Syrup of Sorrel.*

Sorrel in Latin is *Acetosa*, ab *Aceto*, Vinegar, because tis as sour as Vinegar. *Etymology.*

It is also called *Oxalis*, ab *ὄξυς*, acid, because it is so.

C H A^r P. LIV.

Of *Burnet*.

THere are two sorts of *Burnets*, one wild, *Kind.* and grows in the Fields, and not much used in Food, and the other Garden *Burnet*, *Choice.* which is much in use. You are to choose that which is tender, small, and of an agreeable taste and smell.

It works by Urine, dissolves the Stone in the Kidneys and Bladder, and revives the Heart. *Good effects.* It's looked upon to be deterfive, drying, and good for Wounds. It's proper for the Pthifick, and defluctions of the Breast. It is also used by way of decoction, or applied outwardly to stop Blood.

It's hard of digestion, and makes People Costive, when used to excess. *ill effects.*

It contains much Oil, and essential Salt.

Principles.

Time, Age,
and Con-
stitution.

It agrees at all times with all sorts of Ages and Constitutions, provided it be used moderately.

REMARKS.

Burnet is an Herb commonly used in Sallads, it has an agreeable taste and smell, which shews it contains some exalted Principles. It was not known to the Ancients, according to *Pisanelus*. Some Authors have reckoned it among the Species of *Sasafra*s, not only because 'tis like enough to it in shape and vertue, but also because 'tis looked upon to be good to break and dissolve the Stone in the Bladder or Kidneys.

The chief Vertue of *Burnet* is in its essential Salt, that is good to open the Glands of the Reins, and to give a freer passage to the serous Humours that continually filtrate there, and to drive out those gross Matters which stop in the Urinary Vessels.

Etymology. *Burnet* in Latin is called *Pimpinella*, quasi *Bipinella*, because the Leaves of it are two by two ranged along the sides like those of the *Pine Tree*.

It is also called *Sanguisorba*, because it stops Blood.

CHAP. LV.

Of Parsley.

Choice.

YOU are to choose the tops of *Parsley* before they begin to Flower, or bear Seed, for then they are most tender, have a better smell, and are less sharp. They also use *Parsley* Roots for Food. They should be long, big, whitish, tender, and of a good taste.

Good effects.

Any part of *Parsley* provokes Urine, and the Terms of Women, drives the Stone out of the Reins and Bladder, removes Obstructions, resists Poison, expells Wind, is good for Wounds, and of a dissolving nature. It dissipates the Milk in Women's Breasts, if pounded and apply'd thereunto.

It

It does not always produce good Nourishment ; it inflames the mass of Blood, and causes Pains in the Head. *Ill effects.*

It contains much sharp Salt, and an indifferent quantity of fine Oil. *Principles.*

Parsley agrees at all times with Old People, and those that are of a phlegmatick and melancholy Temper ; but young Persons of an hot and bilious Constitution, ought to use it very moderately. *Time, Age, and Constitution.*

REMARKS.

P*arsley* is a Plant much used in the Kitchen : It's pleasant and aromatick Smell proceeds from some oily Particles, that are much attenuated and refined by the essential Salts.

Parsley contains so sharp and corroding a Salt, that when you wash a Glass in the Water wherein *Parsley* has been washed before, and where some part of the Leaves still remain, do all you can to save the Glass, it will break in pieces ; and this proceeds because this Salt being of an uneven and very sharp edged Superficies, as it passes and repasses the parts of the Glass, it breaks it in the same manner as a Saw, whose edge is uneven and jagged, as well as that of the Salt of *Parsley*, cuts a solid Body, where-with it is sawed.

It's also by the help of this sharp Salt, that *Parsley* is opening, removes Obstructions, helps Women's Terms, and produces other the like Effects.

There grows another sort of *Parsley* in *Macedonia*, which is like enough unto ours : In the mean time, its Leaves are larger and more notched : They bring us the Seed of it from thence, which is of an aromatick taste and smell. It contains much fine Oil and volatile Salt : It's not so harsh as that of common *Parsley*. They use it in Treacle. It's good against Poison, to promote Women's Terms, to attenuate and divide the gross Humours, and to expell Wind. *Macedonia Parsley. Seed.*

Parsley in Latin is called *Petroselinum*, *ῥήτσα*, a Rock or Stone ; and *σέλινον*, *apium* ; because *Parsley* grows in rocky Places, or because it dissolves the Stone in the Kidneys or Bladder. *Etymology.*

C H A P. LVI.

Of Tarragon.

- Difference* **T**HE best and most wholesome is that sown in Gardens, and grows in a fat and marshy Soil. You are to chuse the tops of them, provided they be tender, young, and well tasted.
- Choice.*
- Good effects.* It provokes Urine and Sweat, fortifies the Heart and Stomach, promotes Women's Terms, creates an Appetite, resists Poison, expells Wind, is looked upon to be Anti-scorbutick, and when chewed promotes Spittle.
- Ill effects.* It heats much, and puts the Mass of Blood into a violent Agitation, and therefore Persons of an hot and bilious Constitution ought to abstain from it, or use it moderately.
- Principles.* It contains much essential Salt, and exalted Oil.
- Time, Age, and Constitution.* It agrees chiefly in hot Weather with Old People, and such as are of a phlegmatick and melancholy Constitution.

R E M A R K S.

Tarragon is a Plant much used in Sallets. It hath a sharp aromatick Taste, accompanied with an agreeable Sweetness, because it contains many oily exalted Parts, and volatile Salts; and these two Principles being strictly united together, the Salts by the means of their more subtil Parts, yet vigorously enough prick the little nervous Fibres of the Tongue, which produces that sharpness; and the oily slippery parts, as I may call them, do at the same time make a sweet Impression upon the said Fibres. It fortifies the Heart and Stomach, creates an Appetite, and by its volatile and exalted Principles, helps Digestion: It provokes Sweat, Urine, and Women's Terms, by attenuating the viscous and gross Juices, and removing the Obstacles they encounter with in the small Pipes, which stop the passage of the Liquors. Lastly, It's looked upon to be good for resisting of Poison, and it operates upon this

this occasion, by keeping the Humours in their just Fluidity. The greatest part of the Country People have such an opinion of this Herb, that they are persuaded it can preserve them from the Plague, and all sorts of internal and external Corruptions; and hence it is that they make use of it in divers Places, as we do of *Orvietan*, *Treacle*, and several other the like Compositions in Physick.

They boil this Herb in White-wine, and then strain it, at which time 'tis proper to allay the Tooth-ach, and pains in the Gums, occasioned by some viscous and acid Humours: They put it into the Mouth, and keep it there for some time. This Herb is also good to fasten the Teeth and Gums of Scorbutick Persons.

C H A P. LVII.

Of Leeks.

YOU are to chuse such as are tender, sown *Choice.*
in Gardens, and that grow in moist, fat,
and marshy Ground.

Leeks are of an opening, cutting and penetrating *Good ef-*
Nature, promote Women's Terms, Excretion, *fects.*
Urine, and Seed: It stops Vapours, and prevents Drunkenness: It's externally applied for the stinging of Serpents, Burnings, Emrods, and to help Suppuration; and its Juice they use for to cure Noise in the Ears.

The *Leek* is hard of Digestion, and causes *ill effects.*
Wind: It also heats much, causes pains in the Head, and strange Ravings, according to some Authors.

They contain much Oil and essential Salt. *Principles.*

They agree in cold Weather with old Men, *Time, Age,*
People that are Phlegmatick, and such as have *and Con-*
gross Humours, and not much in Motion. *sitution.*

REMARKS.

THEY carefully sow *Leeks* in Kitchen-Gardens. It's more used for Food than Physick. Most Authors, that have writ of it, make it to be a very pernicious Food; yet we do not find, though much used amongst us, that it produces all those ill Effects that are attributed to it: Indeed, 'tis somewhat hard of Digestion, and sometimes causes Wind, by reason of the viscous and glewy Phlegm contained therein; and therefore it ought always to be well boiled before it is eaten, to the end this ill Juice may be attenuated thereby.

The *Leek* excites Urine, Women's Terms, and humane Seed, by its sharp, incisive and penetrating Salts: Being applied externally, it helps Suppuration; because it digests, ripens, and attenuates the matter to be Suppurated, and imparts Strength and Motion enough to it to make its way out: They apply it also in the same manner to Burnings, and the stinging of Serpents; and upon this occasion, it opens the Pores of the part affected, and gives a free passage out for the offensive things that had been introduc'd. Lastly, The Juice of the *Leek* allays the pains and drummings of the Ears, when put into them; because, that by its sharp Salts, it rarifies and attenuates the viscous and acid Humours that are fixed in that part, and which strongly prick it.

Etymology.

The *Leek* in Latin is called *Porrus*, and in Greek *περάσων*, à *περάω*, *accendo*, to inflame, because it heats much.

C H A P. LVIII.

Of *Chervil*.

Choice.

YOU ought to chuse such *Chervil* as is tender, full of Juice, and of an agreeable taste and smell.

Good effects.

Chervil being taken inwardly is opening, removes Obstructions, and dissolves the Stone in the Kidneys. It purifies the Blood, is good against an Ague, dissolves congealed Blood; and is also used outwardly in Cataplasms or Fomentations, for the stoppage of Urine, and Cholic in the Back.

It

It produces no ill effects.

ill effects.

It contains much Oil that is a little exalted, *Principles*
essential Salt and Phlegm.

It agrees at all times, with any Age or Con- *Time, Age,*
stitution. *and Con-*
stitution.

REMARKS.

Chervil is a very common Pot-herb, often put in Broth.
It's of a good taste and smell, because it contains
many volatile and exalted Parts. Its Leaves are like those
of Parsley, but they are shorter, and more jagged.

The chief Vertue of Chervil consists in an essential Salt,
and some oily and exalted Parts which it contains, that are
proper for dissolving and attenuating the gross and viscous
Juices they meet with in their way; to open the Glands
of the Reins, and to purifie the Blood, by keeping it in
a just and equal Circulation, and by expelling those things
that obstruct its Motion.

Chervil in Latin is called Chærophillum, à χαίρω, gaudeo,
and φύλλον, folium; being as much as to say, an Herb that
causes Joy, by the multitude of its Leaves.

It's also called Cerefolium, i. e. the Leaf of Ceres; be- *Etymology.*
cause this Herb was much used among those Aliments,
which in ancient times they would have this Goddess to
preside over.

C H A P. LIX.

Of Purslain.

THere are two sorts of Purslain, viz. the *Kind.*
Wild and Garden Purslain; the last of
which differs no otherwise from the former, than
that its Leaves are smaller, and that it grows
Wild.

You are to chuse young, tender, and juicy *Choice.*
Purslain.

It

Good effects.

It purifies the Blood, and allays the sharp Humours in the Breast : It's good against the Scurvy. and to kill the Worms.

Ill effects.

It's hard of Digestion, and creates Wind.

Principles.

It contains much Oil and Phlegm, but a little Salt.

Time, Age, and Constitution.

It agrees in hot Weather with young Persons of a hot and bilious Constitution.

REMARKS.

Purslain is sown in Gardens, in a fat Soil, and is much used in Foods. They put it into cooling Broths and Sallets. Some there are who preserve them with Vinegar and Salt. As for the wild Purslain, 'tis not much used : It's commonly found in Vineyards. Some Authors will have it, that they are endued with quite contrary Vertues to the Garden Purslain : However 'tis remarkable, that these two Kinds are like enough to one another in their Effects.

Purslain is of a moistning and cooling Nature, by reason of its bilious and phlegmatick Juice, which is proper to embarrass and diffuse the sharp Salts. It's hard of Digestion, and causes Wind, because this Juice is a little gross and viscous.

Purslain-seed.

Purslain-seed is one of the four cold Seeds in the lesser degree, and are much used in Physick.

Etymology.

Purslain in Latin is called *Portulaca*, à *portulâ*, a little Gate, because they fancied it to be like one.

Purslain is also by some called *Porcellana*, à *porco*, a Hog ; becaule Swine feed upon this Herb with delight.

CHAP. LX.

Of Marjoram.

Kinds.

THere are two sorts of *Marjoram*, and both of them Garden ones ; and the first differs from the other no otherwise, than that its Leaves are a little larger ; but 'tis the Leaves of the second sort of *Marjoram* that you are to chuse, because they are of a sweeter smell, have

Choice,

a more aromatick Taste, and in a Word, a greater Vertue than the other.

Marjoram is Cephalick, fortifies the Nerves, ^{Good effects.} and is good for the Falling-sickness, Apoplexy, and other Distempers that affect the Brain. It expells Wind, is of a dissolving Nature, and good for Wounds: They put it into Snuff, Fomentations, Errhines, &c.

Marjoram heats much, and makes the Humors ^{ill effects.} sharp and pungent, if taken to excess.

It contains a little Phlegm, much volatile Salt, ^{Principles.} and exalted Oil.

It agrees in cold Weather, with those that ^{Time, Age, and Constitution.} are Melancholy, Phlegmatick, and have no easy Digestion.

R E M A R K S.

M*arjoram* is an Herb used in Sauces, to give your Meat the more relish. Its strong and aromatick taste and smell proceeds from its volatile Salts, and exalted oily Parts: These two Principles make it Cephalick, and fit for to fortify the Nerves, for Apoplexies, and other Disorders of the Brain; because they divide and attenuate the viscous and gross Juices, which weaken the Fibres of the Brain, and do besides increase the animal Spirits. *Marjoram* heats much, when used to excess, because then it too much rarifies the Humours, and over-agitates them.

Marjoram in Latin is called *Marjorana*, and *Amaracus*, ^{Etymology.} à *privativo*, and *μαρμάρω*, to putrify; because this Herb does not quickly wither and rot, by reason of its natural dryness; or else *Marjorana* from *Marum*.

C H A P. LXI.

Of Thyme, or Time.

T*IME* is an Herb whereof there are too many sorts to be described in this place. You ought to chuse that which is new, of a strong ^{Choice.} and agreeable Smell, and aromatick Taste.

Time

Good Effects.

Thyme strengthens the Brain, and attenuates and rarifies the viscous Humours. It is good for an *Asthma*, it creates an Appetite, helps digestion, expells Wind, and resists Poison. It's used externally for dissolving things, and for opening the Pores, as also exciting a more free transpiration.

Ill-Effects.

The too frequent use of *Thyme* puts the Humours into too violent an agitation.

Principles.

It contains much exalted Oil, and volatile Salt.

Time, Age, and Constitution.

It's good in Cold weather for old People, for those that are Phlegmatick, and have a weak Stomach.

REMARKS.

T*Hyme* is an Herb known to every body, they use it in Sauces by reason of its aromatick taste, and smell. It contains very near the same Principles as *Marjoram*, and produces also the same effects, as the Vertues of it may be unfolded after the same manner.

Etymology.

Time is in Latin called *Thumus*, from $\Theta\upsilon\mu\varsigma$, Smell, because this Herb is very odoriferous; or else *Thymus*, a $\Theta\upsilon\mu\varsigma$, *Spiritus Animalis*, the Animal Spirit, because it restores the Animal Spirits.

Savory.

Savory is an Herb used in Sauces, as well as *Time*; it hath a pungent and agreeable taste, and its smell is near like unto that of *Time*, but weaker. It has also the same

Vertues.

Vertues as *Time*, and the same Principles, and therefore we would not make a Chapter of that Herb by it self.

Etymology.

It is in Latin called *Satureia*, from *saturare*, to satisfy, because it is used in Foods.

CHAP. LXII.

Of Cresses.

Kinds.

THere are two sorts of *Cresses*, viz. the *Garden* and *Water Cresses*, the first of which hath oblong Leaves, that are deeply cut or jagged, of a sharp taste, but pungent and agreeable

able; they use them in Sallads. As for the Leaves of *Water Cresses*, they are round, green, juicy, and not so pungent as the other, they make Sallads thereof. You ought to choose in respect to both of them, such as are new, tender, small, and well tasted. *Choice.*

Both the one and the other purifie the Blood, remove Obstructions, provoke Women's Terms, dissolve the Stone in the Reins and Bladder, provoke Urine, and are good for the Spleen, and Scurvey. It is also used in *Gargarisms* and *Errhines*, to promote Sneezing. *Good effects.*

Cresses heat much, and put the Humours into too violent an agitation, when taken to excess. *Ill effects.*

Garden Cresses contain an indifferent quantity of Oil and Phlegm, and much essential Salt. *Principles.*

Water Cresses contain much Oil, essential Salt, and Phlegm.

Both the one and the other agree in Winter with old People, Phlegmatick and Melancholy Persons, and all those whose Humours are gross, and have but little motion. *Time, Age, and Constitution.*

REMARKS.

THE first sort of *Cresses* is sown in Gardens; as for the other, it grows by Brook sides, and therefore is called *Water Cresses*. It's more tender in Winter than Summer, and better for Sallads.

Garden Cresses are more sharp and pungent than the other; and the reason is, that its Salts are more dilated by the Phlegmatick Parts, and less incumbered by those that are Oily. It's used only in Compositions, because of its over-sharpness, when on the contrary, they prepare a Sallad of *Water Cresses* alone.

Both the one and the other of them contain a sharp Salt, that is very cutting and penetrating, and can rarifie the gross Humours, dissolve and attenuate the viscous Juices, and produce all the good effects we have attributed thereunto. It may be said that there is no Herb whose Vertues are more conspicuous and great than those of *Cresses*.

Cresses. In short, we see daily that Scorbutick People are relieved by the use of them; and this makes it to pass among the most efficacious of antiscorbutick Remedies.

Cresses, and especially Garden ones, are used in *Errhines* to provoke Sneezing; they operate upon this occasion, by strongly pricking the Nervous little Fibres of the Nose with their sharp Salts, and exciting a convulsive motion therein.

Eymology. *Cresses* in Latin are called *Nasturtium*, quasi *Nastorium*, being as much as to say, an Herb that wriths or twists the Nose; for being put into it, it operates in the same manner thereupon, as other Snuffs do, and it is also for the same Reason that they call it *Nasitord* in French.

As for the French word *Cresson*, and the English *Cresses*, they are derived from *Crescere* to grow, because *Cresses* usually grow very fast.

C H A P. LXIII.

Of Spinage.

Choice.

They choose those that are tender, soft, Juicy, well Cultivated, and that grow in a fat Soil.

Good effects.

Spinage stops Coughing, allays the sharp Humours of the Breast, and keeps the Body open.

Effects.
Principles.

They cause Wind, and gross Humours.

They contain much Oil, Phlegm, and a little Salt.

Time,
Age and
Constitution.

They agree at all times with young People of a hot and bilious Constitution.

REMARKS.

THE Plant that bears *Spinage* was not known among the Ancients, or else they called it by another Name than we do. They sow it in Kitchen-Gardens, where it grows in spite of the severity of Winter. It's much used in Foods.

It contains an oily Phlegmatick Juice, that is moistning, cooling, laxative, and fit to dilate and embarrass the sharp Salts that prick the Breasts, and to stop Coughing.

It

It's said that the Juice of *Spinage* taken inwardly, and the same *Spinage* applied by the way of a *Cataplasm*, Cure the stinging of Serpents. Perhaps this Herb may waste and a little embarrass the Poison, but I should be loth to trust to this Remedy, since the evil is such as to require more powerful and efficacious helps.

Spinage in Latin is called *Spinacia*, or *Spinachia*, à *spina*, Etymology. a Thorn, because the husk of the Seed of this Plant is usually prickly.

CHAP. LXIV.

Of Swine-Bread.

YOU are to choose those that are of a mid-Choice.
ling size, pretty hard, fresh, plump, of
an agreeable smell, and taste, and no ways
rotted.

They fortifie the Stomach, create an Appe- Good ef-
tite, increase Seed, and promote Venery. fects.

The too frequent use of *Swine-Bread*, causes ill effects.
great fermentations in the Humours, they also
produce Wind and Cholick in the lower parts
of the belly. *Avicen* pretends they cause the
Palsey, and Apoplexies.

Swine-Bread contains much Oil, essential Salt, Principles.
and Earth. Time, Age,
&c.

They agree in Winter with Old Men, Phleg-
matick People, and those who can easily digest
their Food, provided however that they be
used with moderation. But they are pernicious
to young People of a hot Constitution, to Me-
lancholy and Atrabiliarious Persons.

REMARKS.

S*Wine-Bread* is a sort of Root, or pulpy shapeless lump,
of different sizes, uneven, and grows in the Earth,
without shooting out any Plant; which is the reason to
my thinking, that it has so delicious a taste. In a word,
its exalted Principles, being, as I may say, reunited, and
as it were concentrating in the *Swine-Bread*, produce a more

agreeable and excellent taste, than if these same Principles by the vegetation of the *Swine-Bread*, had been diffused, and dispersed into all the parts of the Plant.

Swine-Bread is much used in Foods. It's served in to the best Tables, after they have roasted it in Ashes, or prepared it with Wine; some beat it into Poudre, and put it into Sauces. The Ancients fancied this Plant had no Seed, and that the same was formed of the coagulated Juices of the Earth, or of the Earth it self, whose parts straightly unite together; which gave them occasion to make these two Lines, wherein they Pun on the Seed.

*Semina nulla damus, nec semine nascimur ullo;
Sed qui nos mandit semen habere putat.*

How
found.

Swine-Bread grows plentifully in dry and Sandy Places; they dig them out of the Earth, especially in the Spring; the way of discovering the Place where they grow, is to put Hogs there, for all these Animals love them exceedingly. They can smell them at a distance, and they presently fall to dig them out of the Earth to eat them. There are Dogs that can find them out as well as Swine. Several Country People living in those Parts where they grow, teach them by long use to distinguish the Soil wherein they are hid.

It's said that *Swine-Bread* grows plentifully after Autumn Rains, and great Thunder; and the Reason is, because then it excites a fermentation in the Seed of *Swine-Bread*, that softens them, opens their Pores, and makes them fitter to receive the Juices of the Earth.

There are diversities of Opinions among the Ancients about *Swine-Bread*; some pretend it is good Food, others assure us 'tis bad; and this gives us reason to believe that it produces good and bad effects. It's of a restorative Nature, fortifies the Stomach, and increases Seed, by those volatile and exalted Principles contained therein; but when 'tis used immoderately, it attenuates and strongly divides the Humours by the same Principles, and heats much. Indeed the Pepper and Salt with which People usually eat *Swine-Bread*, do not a little contribute thereunto. Besides, *Swine-Bread* contains Earthy and gross parts, which perhaps gave occasion to *Avicen* to believe that this Food produced the Palsey, and Apoplexy.

C H A P. LXV.

Of Potatoes.

YOU are to choose those that are large, *Choice.*
plump, tender, reddish without, and white
within, and of a good taste, like that of an
Artichok.

They nourish the Body, moisten much, and *Good effects.*
allay the sharp humours of the Breast, but yet *Ill effects.*
produce gross humours, and cause Wind.

They contain a little Salt, but much Oil, and *Principles.*
Phlegm.

They agree at all times with young bilious *Time, Age,*
People, and those in general, whose humours *and Con-*
are very sharp, and much agitated. *situation.*

R E M A R K S.

Potatoes are by some called *Earth-Pears*, because they
grow in the Earth to the Branches of the Root that
bears them. They were brought Originally from the
Country of *Tapinambour* in *India*, and they are now much
used for Food.

They are nourishing enough, and allay the sharp Hu-
mours of the Breast by their Oily and Balsamick Princi-
ples, which are apt to unite to those Parts that want re-
cruiting, and to embarrass the sharp Salts that prick the
Breast. They produce gross Humours, and break Wind,
because they contain a viscous and thick Juice.

This Plant in Latin they call *Helianthemum, Tuberosum,* *Etymology.*
Indicum : *Helianthemum*, from $\eta\lambda\iota\odot$, the Sun, and $\alpha\nu\theta\eta$,
a Flower; that is to say, *Flower of the Sun*, or a Golden
Flower, by reason of its Colour. *Tuberosum*, because Po-
tatoes are crooked and uneven as well as *Swine-Bread*; and
Indicum, because Potatoes were at first brought from *India*,
as we have already observed.

C H A P. LXVI.

Of Mushrooms.

Kinds.

There are several sorts of *Mushrooms* which spring up in a short time out of the Earth, in Meadows, Shrubs, and Dunghils. The best, and most safe for Men's health, are those which grow up in one Night upon a Dung-Bed; where Gardners have found the Art to make them grow all the Year round; they ought to be white above, reddish underneath, pretty large, plump, tender, easie to be broke, and of an agreeable taste and smell. The *Mushrooms* that grow in Meadows are also very good, as appears by these Lines,

Choice.

———*Pratensibus optima fungis*
Natura est; aliis male creditur.

There grows also in the Spring, in Shady Places, in Woods, under Trees, and among Thorns, another kind of *Mushroom*, that is wrapped up in Moss, and the same grows again all the Year in the same Place from whence you have gathered it. The Ground from whence it springs is gray. This *Mushroom* is small, and of an exquisite smell. You are to choose that which is about the bigness of a Pease, white, tender, pulpy, and of a sweet smell.

Good Effects.

Mushrooms are Restorative, Nourishing, and Strengthening, they increase Seed, create an Appetite, and have all those properties that are necessary to please the Pallate.

Ill effects.

Mushrooms work violently upwards and downwards, cause the Palsy, and Apoplexy, and often kill with a Malignant quality, which they suddenly impart to the Humours. Now
 and

and then those of them which are looked upon to be the best and safest, suffocate and hinder Respiration, if taken never so little to excess. There are also some of them, according to the Account given by divers Authors, which Poison People, if they smell to them.

All *Mushrooms* contain much Oil, and essential Salt. *Principles.*

They agree at no time to any Age or Constitution, because they always do more hurt than good; and if use be made of them, it ought to be done with much moderation; and it's necessary you drink good Wine upon them. *Time, Age, and Constitution.*

REMARKS.

A *Mushroom* is a kind of Plant without either Flowers, Leaves, or Seed that appear to us. The Ancients thought it had no Seed, because they could not discern it; tho' now 'tis demonstrable enough that there is no Plant that does not proceed from Seed, and tho' *Mushrooms* to appearance have none, we must not from thence absolutely conclude they have none, but only that their Seed is so small and fine, that we cannot perceive them.

It's said if you steep *Mushrooms* in Water, and afterwards pour their water down upon the ground, *Mushrooms* shall grow there; and this arises in that the Water is filled with the Seed of *Mushrooms*, which afterwards are as it were hatched in the Earth, or because that this same water hath dissolved some of the essential Salts of the *Mushrooms*, which serve to dilate and rarify the Seeds of other *Mushrooms*, which are scattered on the ground. *Experiment.*

It's said that at *Naples* and *Rome* there are Rocks and Stony Places, upon which if you throw hot water, *Mushrooms* will grow at any time. 'Tis like this hot water softens the Seeds of the *Mushrooms* that are in such Places, and opens their Pores, so that these Seeds more abundantly receive the remote Juices that are proper to extend and make them grow. *Another Experiment.*

Mushrooms are a sort of Victuals that you cannot be too cautious of. *Dioscorides* divides them into two Classe, one of which are very dangerous, and may be reckoned of the number of Poisons, the other do no harm. However, we cannot but say that these last, which are commonly made use of, are sometimes pernicious; since we see every day

whole Families brought to their end by eating them. Which gave *Pliny* occasion to exclaim against the Luxury of Mankind, who to gratifie their Appetites, very often run the risque of their Lives by eating Foods of that kind. *Nero* called *Mushrooms* *Βεῖμα Διῶν*, i. e. the Victuals of the Gods; because the Emperor *Claudius*, whom he succeeded, died with eating of *Mushrooms*, and was afterwards Deified.

There are two different parts in a *Mushroom*, viz. the Oily, and Saline, which last are of an acid, volatile, very coagulating and malignant Nature. However, when they are strictly united with the others, they are not so dangerous, because they are kept down and embarrassed. But when there is not a strict union between these two parts, these Salts we have spoken of, getting the ascendant, produce many ill effects. For Example, the *Mushrooms* commonly used by us, spring up out of the Earth in a little time; they are presently to be gathered, for if you let them lie by for some time, they become a deadly Poison, because their Salts, which at first were sufficiently bound up by their rosy Parts, insensibly free themselves from the Fetters that shackled them, and reluming all their force, cause the fermentation that is wrought in the *Mushrooms*.

Hence we may conclude, that the more Oily parts the *Mushrooms* have in them, the less dangerous they are; and that those which grow upon Dung-beds cannot produce such bad effects as the others, because that Bed imparts a great quantity of Sulphurous Principles to them.

Mushrooms may also be pernicious by their Spongy Substance, which coming to be diffused and rarified by the heat of the Body, presses the Midriff, and those parts which serve for respiration, and hinders the Air to pass into the Lungs; and 'tis from hence that the best *Mushrooms* being taken to excess, sometimes suddenly suffocate.

When you eat *Mushrooms*, you ought to drink a good deal of Wine; because this Liquor, by the help of the Sulphurs abundantly contained therein, embarrasses the Salts of the *Mushrooms*, and moderates their operation. Honey is also accounted a Remedy against the ill Accidents caused by *Mushrooms*, and upon this occasion operates in the same manner as Wine does.

Here it's to be Noted, that if the *Mushrooms* do not retain their Natural Colour after they are washed, but turn either Blue, Red, or Black, they are very dangerous.

You'll find petrified *Mushrooms* upon Rocks, which we call *Sea-Mushrooms*.

Sea-Mushrooms.

Mushrooms

Mushroom in Latin is called *Fungus*, à *Funus Ago* : I *Etymology*.
make Funerals, or cause Death ; because many have lost
their Lives by eating of them.

C H A P. XLVII.

Of small Red Mushrooms:

YOU are to choose such as are tender, of *Choice*.
the bigness of a Nut, oval, or oblong,
of a yellowish Colour, or whitish, and full of
large holes like Honey-Combs.

These *Mushrooms* create an Appetite, are of *Good* ef-
a strengthning and restorative Nature, and of *great*.
great use in Sauces.

The frequent use of them heats much, and *ineffect*.
makes the Humours sharp.

They contain much Oil, Phlegm, and essen- *Principles*.
tial Salt.

They agree in Cold Weather with those *Time, Age,*
that are Phlegmatick, and such in general whose *and Con-*
Humours are gross, and have little motion ; but *stitution*.
Persons of a hot and bilious Constitution ought
to abstain from them.

R E M A R K S.

THIS is a kind of a Spring *Mushroom*, and does not
differ from the common sort, saving that it has
many holes in it, whereas the other is puffed up and fi-
stulous. It usually grows at the foot of Trees in the
Woods, and grassy and moist Places. The use of this sort
of *Mushroom* is not attended with such bad Accidents as
the other, and that in all likelihood, because their Salts are
less injurious and pestilential then those of the common
Mushrooms, or else because they are more confined and em-
barassed by Sulphurous Principles.

It is in Latin called *Boletus*, and in Greek, *βαλίτης*, *Etymology*.
which signifies a kind of round *Mushroom*.

C H A P. LXVIII.

Of Radishes.

Choice.

YOU are to choose those that are tender, Juicy, of a sharp and pungent taste, but pleasant, easie to be broken, and not very thick.

Good effects.

They provoke Urine, drive the Stone out of the Kidneys and Bladder, and are good for the Cholick in the Back, they help Women's Months, and create an Appetite. They make use of them for the Spleen and Messentery, for the Jaundice and Dropsie. They are of a deterfive and cutting nature; they are bruised and applied to the Soles of the Feet in malignant Feavers.

Ill effects.

It makes People lean, creates Vapours, and causes pains in the Head, when immoderately used.

Principles.

It contains a little Oil, and much essential Salt, and Phlegm.

Time, Age, and Constitution.

It agrees in cold weather with Phlegmatick and Melancholy People, provided still they have a good Stomach.

REMARKS.

ALL the parts of a *Radish* may be wholsom, however, there is none of it used for Food but the Root, they pull it out of the Earth, especially in the Spring. It has a sharp and pungent taste, which proceeds from its essential Salts, which are very incisive, penetrating, and a little confined and embarrassed by the Oily parts.

A *Radish* works by Urine, expells the Stone out of the Kidneys and Bladder, and is good for the Cholick in the Back, by the help of those essential Salts, which by those parts that are solid and endued with motion, open the Urinary Passages, and drive out those gross Matters that stop therein; these Salts being conveyed to other parts, can also remove the obstructions they meet with there.

The

The Seed of *Radish* is opening, but if you put them *Radish-seed* alone into your Mouth, it will make you reach to Vomit; and therefore some Authors have placed it among the weak *Vertue*. Vomits. You may take from half a Dram to two Drams *Dose*. of them.

There is another sort of *Radish* commonly called the *Horse- Radish*, and in Latin *Raphanus rusticus*; because the Coun- *Radish*. try People eat the Root of it, as we do that of the common *Radish*. It has a sharp and hot Taste, and therefore not much used in Foods: However, some make use of it in Sauces: It's also employed in Physick. It has the same *Vertue*. *Vertue* as the common *Radish*, and operates even with more force, because its Salts are sharper.

Radish in Latin is called *Raphanus*, à *ῥάδιος, facilis*, and *φαίω, appaereo*, signifying as much as that it were a Plant that easily appeared, because the *Radish* quickly grows after it is sown. *Eymology.*

C H A P. LXIX.

Of a Turnep.

THere are two sorts, the Male and Female, *Sorts*. the last of which is much more esteemed than the other.

Whether it be the one or the other, you are *Choice*. to chuse such as are tender, plump, of a good Taste, and that grow in a fat and moist Soil.

They are very nourishing, and provoke Urine. *Good effects.* They make use of their Decoction, when strained and sweetned with Sugar, to allay the sharp Humours of the Breast, and remove Hoarseness; and the same is to be taken before you go to Bed at Night.

They are windy, cause Obstructions, and are *ill effects*. hard of Digestion.

They contain much Oil, and a little essential Salt. *Principles.*

They agree at all times, with young bilious *Time, Age,* Persons, and those whose Humours are sharp and *Con-* thin, provided however they have a good *Stomach.* *Stomach.*

REMARKS.

They sow them in a moist Soil with *Cabbage*, in *England* and *Limosn*, and are much used for Food; the two kinds we have spoken of do not differ much from one another, only the Male is usually round, about the bigness of a Child's Head, and much extended in breadth, and that the Female is oblong: Both the one and the other sometimes grow to a prodigious bigness. *Pliny* and *Tragus* say, they had seen some of the Males that were Forty Pounds a piece; and *Amatus* reports, that he had seen some that weighed above Fifty and Sixty Pounds: Some of the Female has also been known to have weighed Thirty.

They are very nourishing and softning, because they have an oily and balsamick Juice, that is proper to drown the sharp Salts of the Humours, and to unite the solid Parts that want recruiting. They are hard of Digestion, windy, and sometimes cause Obstructions; because their substance being very compact and close in the Parts thereof, they continue a long time in the Stomach before they are wasted, ferment there, and easily stop in the small Channels or Pipes through which they pass.

The Seed. The Seed is looked upon to be good against Poison, and to kill the Worms.

Etymology. Turnep in Latin is called *Rapa*, from the Greek Word, *ῥάπος*, or *ῥάπτος*, that signify the same thing.

C H A P. LXX.

Of Rampions.

Choice. YOU are to chuse such as are young, tender, and well tasted.

Good effects. They fortify the Stomach, help Digestion, are of an opening Nature, and good for the Stone and Gravel: They are also deterfive, and resist Poison.

Ill effects. They produce no ill Effects, at least if they be moderately used.

Principles. They contain much essential Salt, and a little exalted Oil.

They

Of Rampions, Navews, or Rapes. 107

They agree at all times, with any Age or *Time, Age, and Constitution.*
Constitution.

REMARKS.

Rampion is a long and small Root, about the thickness of one's Little-finger, white and well tasted: It's sown in Gardens, and they gather it while its tender, to be put among Sallading. It contains some exalted Principles, that fortify the Stomach, and help Digestion, and by the help of its essential Salts, is of an opening Nature.

There is another sort of Rampion called in Latin *Rapontium majus*, whose Root is good Food, though not much used.

Rampion in Latin is called *Rapunculus*, quasi *rapum parvum*, Etymology, because they are like a small Turnep.

CHAP. LXXI.

Of Navews, or Rapes.

THere are two kinds of Navews, the first a *Kinds.*
Garden one, and the other Wild; the last differs from the first, because it is much smaller. The Garden one is much better than the other.

You ought to chuse that which is of a middle *Choice.*
size, tender, delicate, pulpy, white, and of a pungent and agreeable Taste.

They are pectoral, and used in Decoctions to *Good effects.*
allay and dissolve the sharp viscous Humours that fall upon the Breast, as well as for an Asthma, Pthiick, and a inveterate Cough. They are nourishing enough; and when scraped, are applied outwardly, and by way of Cataplasm, to digest, dissolve, and allay Pains or Aches.

They sometimes cause Wind and Cholick. *ill effects.*

They contain much essential Salt, Oil and *Principles.*
Phlegm.

They

Time, Age,
and Consti-
tution.

They agree at all times, with any Age and Constitution ; but less with those that are subject to Wind and Cholick.

REMARKS.

THE *Navew* is the Root of a Plant that is so like that of a Turnep, that Gardeners and Labourers cannot distinguish the one from the other, but by the shape of their Roots. They sow them in moist Grounds, and are much used for Food.

It's very nourishing, pectoral, and lenitive, because it contains many oily and balsamick Parts: However, 'tis hard of Digestion, and creates Wind, because of the viscous and gross Juice wherewith it abounds.

Seed of the
wild *N.*
vev.

In Physick they prefer the Seed of the wild *Navew* before that of the Garden ones. It works by Urine, and resists Poison. It expells the ill Humours of the Body by Transpiration, produces good Effects in the Small-pox, and malignant and pestilential Feavers, and is one of the Ingredients whereof they make Treacle.

Rape-feed.

There is a Grain they call *Navene*, or *Rape-feed*, which many have taken for the Seed of *Navew*; but 'tis the Seed of a kind of Cabbage called *Colsa* in Flanders: They sow it in several Countries, and extract an Oil out of it which Hatters use, and serves also to burn: This Oil being outwardly applied, is of a lenitive and dissolving Nature, but little used in Physick.

CHAP. LXXII.

Of Parsnips.

Kinds.
Choice.

THere are two sorts of them, the Garden and wild *Parsnip*. You are to chuse the first, because 'tis thicker, more tender, and of a much more agreeable Taste and Smell.

Good Ef-
fects.

Parsnips promote Urine, and Women's Terms, keep down Vapours, are looked upon to be good for Wounds, and nourishing enough.

ill Effects.

Parsnips, and especially the Wild ones, are heavy in the Stomach, and a little hard of Digestion.

They

They contain much Oil, Phlegm, and essen- *Principles.*
tial Salt.

They agree at all times, with any Age and *Time, Age,*
Constitution. *and Consti-*
tution.

REMARKS.

Parsnip is a Root well known, and much used for Food.
It grows in a fat and moist Soil, and is of a very
agreeable Taste, because of some exalted Principles therein
contained, which contribute also to produce part of those
good Effects which we have attributed to it: However,
'tis somewhat hard of Digestion, at least if not well boiled;
because it consists of a substance that is very compact and
close in its Parts.

CHAP. LXXIII.

Of Carots.

YOU are to chuse such as are long, thick, *Choice.*
yellow, or of a pale white Colour, ten-
der, easy to be broke, and of a taste inclining
to Sweet.

They are opening, expel the Stone, purify *Good Ef-*
the Blood, and help Women's Terms. *fects.*

It's observed, That *Carots* are wholesome e- *Ill Effects.*
nough, and produce no Inconveniency, if mo-
derately used.

They contain much Oil, and essential Salt. *Principles.*

They agree at all times, with any Age and *Time, Age,*
Constitution. *and Consti-*
tution.

REMARKS.

Carots are Roots much used in Kitchens, because of
their Taste, which is agreeable enough: Most of
the good Effects produced by them, proceed from their
essential Salt: Their Seeds and Leaves are not used for
Food.

They

They are Sudorifick, good for Wounds, opening, proper for the Stone, and help Women's Terms.

Carot in Latin is called *Carota*, from *Caro* Flesh, because 'tis as it were fleshy.

C H A P. LXXIV.

Of *Saxifrage*, or *Goats-beard*.

Kinds.

There are two sorts used for Food ; the first is a Root of a kind of *Goats-beard*, and the other of *Scorsonnere*, commonly called the *Saxifrage* of *Spain* : Whether of the two you are to chuse, you must pitch upon such as are tender, easy to be broke, fleshy, juicy, and of a sweet and pleasant Taste.

Choice.

Good Effects.

Saxifrage promotes Urine, fortifies the Stomach, causes Sweat, and Women's Terms to come. That of *Spain* is looked upon to be good in the Small-pox and Plague, to resist Poison, and for the stinging of Serpents, and other venomous Creatures.

Ill Effects.

These being boiled are good wholesome Food, and produce no ill Effects, if not immoderately used.

Principles.

They contain much essential Salt, and an indifferent quantity of Oil.

Time, Age, and Constitution.

They agree at all times, with any Age and Constitution.

R E M A R K S,

THEY sow both the one and the other in Kitchen-Gardens, because they are much used in Lent : The *Saxifrage* of *Spain* are so called, because they grow there without cultivating, in moist Places and mountainy Woods : They have a more agreeable Taste than the others, probably because they are endued with some more volatile and exalted Principles.

The good Effects of *Saxifrage* proceed from the essential Salt contained plentifully therein, as already noted.

Goats

Goats-beard in Latin is *Tragopogon*, from *τράγος*, a He-Goat, and *πούς*, a Beard ; because they pretend, that the point of the Seed of this Plant, as they come out of their Calices, form a kind of a Brush like an He-Goat's Beard.

The *Scorzonere* in Latin *Scorzonera*, comes from *Escorso*, *Etymology*. a *Catalonian* Word, that signifies a Viper ; because this Plant is esteemed to have a Vertue to cure the stinging of a Viper.

CHAP. LXXV.

Of Skirret, or Skirwort.

YOU are to chuse those that are tender, *Choice*. easy to be broke, and of a sweet and agreeable Taste.

They are of an opening Nature, promote *Good Ef-* Seed, are good for Wounds, and create an Ap- *fects*.
petite.

They produce no ill Effects, when not used *ill Effects*. to Excess.

They contain much Oil, an indifferent quan- *Principles*. tity of essential Salt, and much Phlegm.

They agree at all times, with any Age and *Time, Age,* Constitution. *and Consti-
tution.*

REMARKS.

S*Kirrets* are Roots much in use for their good Taste : They are used at the best Tables, and are sown in Kitchen-Gardens. They are much healthier than most of the other Roots we have spoken of in the foregoing Chapters : They may also pass for very wholesome Food : Most of the good Effects produced by them, proceed from the essential Salt they do contain.

C H A P. LXXVI.

Of Onions.

Choice.

YOU are to chuse those that are large, full of Juice, round, as mild as may be, and such as have been sown in a fat and moist Soil.

Good Effects.

The *Onion* is of an opening Nature, dissolves the Stone in the Reins and Bladder, provokes Urine, creates an Appetite, kills the Worms, and is good against the Dropsy, Asthma, and Scurvy: It's also used against Deafness, for resisting of Poison, and to ripen Impostumes. It's used Physically, both internally and externally.

Ill Effects.

The too frequent use of *Onions* inflames the Blood, causes Wind, and the Head-ach.

Principles.

It contains much volatile acid Salt, and an indifferent quantity of Oil.

Time, Age, and Constitution.

It agrees, especially in cold Weather, with old People, with such as are Phlegmatick, and have no good Digestion; as also with those who do abound in gross and viscous Humours: But young Persons of an hot and bilious Constitution ought to abstain from them, or always use them very moderately.

R E M A R K S.

Difference

THE *Onion* is a bulbous Root, very well known, as being commonly used. It varies in Colour, bigness, form, and taste: It's sometimes as big as a little Apple, at other times as a Nut, and one while like a Plum. It's commonly round and orbicular, at other times oblong: It's made up of white, yellow, or red Tunicks, contiguous one to another. Lastly, It's more or less sharp, according to the place where the same grows. For Example, those *Onions* which grow in hot Countries are sweet in comparison of ours, and they eat them there as we do Pears and Apples: It's also to be observed, that oblong *Onions* are sharper than the round ones, and the red and yellow than the white; the dry than the green, and the raw than those that are boiled.

The

The sharp taste and smell of the *Onion* proceeds from the sharp volatile Salts contained therein, which being of a cutting and penetrating Nature, sharply prick the Fibres of the Tongue, and the inward Membrane of the Nose. Those Salts exerting themselves with Impetuosity when the *Onion* is cut, prick the Glands of the Eyes, and cause People to shed Tears : They are in like manner these Salts which produce the good Effects we attribute to the *Onion* : They open the Glands of the Reins, and break and attenuate the gross Matters that make a stop in the Urinary Passages, and for that reason, some have reckoned the *Onion* to be one of the Specificks for the Stone.

The *Onion* likewise creates an Appetite, by lightly pricking the Fibres of the Stomach. It kills the Worms, by dissolving the parts of those small Animals. They are good for the Dropsy, Asthma and Scurvy, since they disperse and attenuate those gross Humours that abound in these Distempers, and remove the Obstructions that are in the Pipes or Channels. Lastly, they resist Poison, by keeping the Liquors in a just Fluidity. It's Juice dropt into the Ears is good against Deafness, because it rarifies the viscous Juices that cause this Inconveniency.

The immoderate use of the *Onion* produces some ill Effects, which have been already noted ; because then they cause excessive Fermentations in the Humours.

The *Onion* in Latin is called *Cepa*, or *Κεφαλη*, *Caput*, a Head, because the top of this Plant, as well as the Root, is in shape like a Head ; or because the *Onion* is looked upon to cause pains in the Head. *Etymology.*

C H A P. LXXVII.

Of Garlick.

YOU are to chuse such *Garlick* as is tender, *Choice.*
plump, strong-scented, and of a sharp and
pungent Taste.

It provokes Urine, dissolves the Stone in the *Good Ef-*
Kidneys and Bladder, excites Venery, and re- *fects.*
sists Poison and an ill Air. It kills the Worms,
makes the Voice good and agreeable. It's of a
cutting and penetrating Nature, creates an Ap-
petite, and consumes the viscous Humours in the
I Stomach,

Stomach. They bruise and apply it to the Wrists, in a cold Fit, or the beginning of the hot one of an Ague.

Ill effects. It causes Pains in the Head, heats too much, and makes the Humours too sharp, and over-agitates them : It's also pernicious for those that have the Piles, and for Nurses.

Principles. It contains a little Oil, but much volatile, sharp, and very pungent Salt.

Time, Age, and Constitution. It agrees in cold Weather with old People, with those who abound in gross and tough Humours, and such as cannot easily digest their Food ; but young People, of an hot and bilious Constitution, ought to abstain from them.

REMARKS.

Garlick commonly used by us in Foods, is a bulbous Root, almost round, and consists of some white Tunicks, or inclining to the Purple.

These Tunicks wrap up several small Tubers, that are pulpy, oblong, pointed, and very sharp to the Taste and Smell : They are commonly called Cloves of *Garlick*.

They cultivate this Plant in *Spain, Gascoin*, and other warm Countries : The People in those Parts eat them with Bread, and make a good repaste with them. The ancient *Egyptians* esteemed them very much, and by the help of them pretended to keep off Diseases : They also looked upon the *Garlick* as a strong Antidote, which they used as we do Treadles, or other Remedies of the like Nature.

Garlick is good for Sea-faring Men.

Garlick is a great help to Sea-faring Men ; for it removes the Corruptions bred by the salt and stinking Water used by them ; as also by the bad Victuals they are obliged to eat at that time, for want of better : They also prevent Reachings, and Vomiting, which are very often occasioned by the saltish Air of the Sea, which they breathe in ; and therefore Seamen usually eat *Garlick* every Morning with their Bread.

Galen pretends, that *Garlick* is very wholesome in cold Countries ; but at the same time, since the Inhabitants of hot Countries are oftener liable to have weak Stomachs than others, and that *Garlick* is very good to fortify the same : I think the use of it may sometimes be proper in those Countries, provided it be done with Moderation.

Garlick

Garlick contains the same Principles, and produces the same Effects as the Onions, and the Vertues thereof may be explained without any more ado by the other.

Spanish Shalots are Fruits cultivated in *Spain*, and have *Spanish-Shalot*. the same Vertues as *Garlick*.

C H A P. LXXVIII.

Of the *Shalot*.

YOU are to chuse a small, red, and little *Choice*. hard *Shalot*, and such as is as mild as can be : It creates an Appetite, fortifies the Stomach, *Good effects*. helps Digestion, is of an opening Nature, drives the Stone out of the Reins and Bladder, and is good against a bad Air.

It causes Pains and Disorders in the Head, *Effects*. provokes Thirst, and heats much.

It contains an indifferent quantity of Oil, and *Principles*. much essential Salt.

It agrees in cold Weather with old People, *Time, Age and Constitution*. with such as are Phlegmatick, and cannot easily digest their Food.

R E M A R K S.

S*halot* is the Root of a kind of an Onion. It's bulbous, oblong, and smells and tastes like Garlick, but not so strong, because its Salts are not so sharp, and are a little more embarrassed with the ropy Parts. It's sown in Kitchen-Gardens, and much used in Sauces.

We need not here particularize the Vertues of the *Shalot*, since it operates very near in the same manner as the Onion and Garlick do, of which we have spoken already.

Shalot in Latin is called *Cepa Ascalonia*, ab *Ascalone*, a *Etymology*. Town of *Judaea*, from whence 'tis brought in great quantity, and was also first had.

C H A P. LXXIX.

Of Mustard.

Kinds.

THere are two sorts of *Mustard*, the Garden and the wild *Mustard*; the first of which is also subdivided into two other Species, which we shall not describe in this place. They use for Food no other than the Seed of each sort.

Choice.

You are to chuse that which is new, plump, and of a sharp and pungent Taste.

Good effects.

Mustard-seeds create an Appetite, help Digestion, provoke Urine, dissolve the Stone in the Reins and Bladder, are good for a quartan Ague, for the Scurvy, to attenuate gross and tartarous Humours, and to provoke Sneezing. They make use of it outwardly to dissolve Swellings, and to ripen Imposthumes: It's also applied to the Shoulders, where they would draw Blisters for the Apoplexy and Palsy. This is that which is called *Sinapismus*.

Ill effects.

It heats too much, and renders the Humours sharp and pungent.

Principles.

It contains much essential Salt and Oil.

Time, Age, and Consumption.

It is in cold Weather good for old People, and such as are of a phlegmatick and melancholy Temper.

R E M A R K S.

Mustard-Seed.

THEY sow two sorts of *Mustard* in the Fields and Gardens, because of their Seed. It's much in use, because it creates an Appetite with its acrimonious Taste, and gives your Victuals a more pungent and higher Taste.

They commonly for Sauce make use of a liquid kind of Paste, made of *Mustard-seed* that have been well pounded, and mixed, either with sweet Wine, with which 'tis half thickned, as the *Mustard* of *Dijonis*, or with a little Flower and Vinegar: This last is more pungent, and creates an Appetite more than the other; and the reason is, because the Must which is used in the first does, by its sulphurous

Ordinary Mustard.

Parts,

Parts, embarrass the sharp Salts of the *Mustard-seed*, whereas the Vinegar used in the other, does increase its sharpness and strength.

Mustard-seed contains a very sharp and penetrating essential Salt, fit to help Digestion, by separating and attenuating the Aliments in the Stomach, by opening the Glands of the Reins, by rarifying the viscous and gross Juices : And lastly, by producing several other good and bad Effects, as before-mentioned.

From the Seed of *Mustard* well pounded, they draw an Oil of *Mustard*. Oil that is good for dissolving cold Humours, for Palsies, and all sorts of Maladies proceeding from gross Humours.

Mustard in Latin is called *Sinapi*, and in Greek, *σινάπι* à σίνυι ὄσπας ; because *Mustard-seed* pricks the Eyes with its sharp Salts ; or else *Sinapi*, quasi *Σινάπιν ὄσπας* ; because the Leaves of *Mustard* are like those of *Naveum*.

The French Word *Montarde* comes from *Mustum*, sweet Wine, and *ardere*, to burn, quasi *mustum ardens*, sweet Wine that burns ; because, as we have observed already, they mix *Mustard-seed* with Must to make a liquid Paste, to which they give the name of *Mustard*.

C H A P. LXXX.

Of Saffron.

YOU are to chuse such *Saffron* as is new, *Choice.* well dried, but softish, and gentle to the touch, of a very pretty red Colour, but a little upon the yellow, very fragrant, and of a very agreeable Taste and Smell.

Saffron is of an opening Nature, fortifies the the Heart and Stomach, qualifies the sharp Humours of the Breast, causes Sleep, helps Women's Terms, and resists the Malignity of Poison : They also make use of it outwardly in several sorts of Plaisters and Eye-salves, in order to preserve the Eyes in the Small-pox. *Good effects.*

The frequent use of *Saffron* injures the Senses, makes the Head heavy, causes involuntary Sleepiness, and provokes Reachings. *ill effects.* It

Principles. It contains much exalted Oil, and volatile, acid, and urinous Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution, provided it be used moderately.

R E M A R K S.

THE Plant or Herb that bears *Saffron*, consists of several long, narrow, channelly Leaves, from among which about the beginning of *February*, there springs up a low Stalk, bearing a single Flower, in the middle of which there grows a kind of Tuft that is divided into three Twists or Strings, jagged like a Cock's comb, of a fine red taste and pleasant sinell, when in its prime: They gather it before Sun-rising, and cause it to be dried: This Tuft is the *Saffron* we use for Food and Physick. Some Days after grows another upon the same Plant, which is gathered as well as the other, in order also to have it dried. These Tusks turn into Filaments, as we see it in *Saffron*; That of the *Levant* is most in esteem: There is also that which is good that grows in several parts of *Europe*, and the worst in *France* is that of *Normandy*.

Saffron is of an opening Nature, it fortifies the Heart and Stomach, helps Women's Terms, and resists the malignity of Poison, by its volatile and exalted Parts. It qualifies the sharp Humours of the Breast, by its oily and balsamick Principles. It also causes Sleep by the same oily Principles, which bind up and embarrass the animal Spirits, which the more easily produce this Effect, in that they are united with the volatile Salts, which serve as a vehicle to raise them up and convey them into the little Channels of the Brain. They mix *Saffron* in Eye-salves to preserve the Eyes in the Small-pox; and it operates upon this occasion in swallowing up by its sulphurous Parts, the sharp and corroding Salts that do abound in this Distemper.

Etymology. *Saffron* in Latin is called *Crocus*, from the Greek *κροκίς*, or *κροκή*, which signifies Hair or Thread, because dried *Saffron* somewhat resembles it.

The *French*, and if you will, the *English* Word *Saffron* comes from the *Arabick* *Zafferan*, which signifies the same thing.

C H A P. LXXXI.

Of Nutmeg.

THere are two sorts of *Nutmegs*, the one *Kinds.* they call the Male or wild *Nutmeg*, because it grows upon a wild *Nutmeg tree*, and the other upon that which is Cultivated, and named the Female *Nutmeg*. The Male, called *Azerbes* by the Ancients, have in a manner no smell nor taste, and for that reason the other is made use of. You are to chuse those that *Choice.* are well grown, fresh, and not rotten: They should also be compact, unctious, of a reasonable thickness, of a greyish Colour on the upper part, of a reddish Colour and marbled within, and of a pungent and aromack Taste and Smell.

They help Digestion, strengthen the Brain, *Good ef-* Heart and Stomach, expel Wind, help *fects.* Women's Terms, resist Poison, and sweeten a noisome Breath.

They heat much, and therefore ought to be *ill effects,* very moderately used: Moreover, they are not good for such as are bound in their Bodies, because they still bind the more.

They contain much aromack Oil, and es- *Principles.* sential Salt.

They agree in cold Weather with old Men, *Time, Age,* such as are Phlegmatick, and cannot easily di- *and Con-* gest their Victuals. *stitution.*

R E M A R K S.

A *Nutmeg* is a kind of Nut or Fruit growing upon a Tree as large as a Pear-tree, that grows in great plenty in the Isle of *Banda* in *Asia*. The Female *Nutmeg* is much used in *Sauces*, not only for the goodness of its Taste, but also its pleasant Smell.

Mace.

It's at first wrapped up in two Shells, the first of which is very thick, cleaves off as the Fruit ripens, and exposes the second to view, which sticks close to the Nut, and separates not from it till it is dry: The last is very fragrant, they call it *Mace*, and improperly the Flower of *Nutmeg*, and is much used in Physick, the same operating with greater force than the *Nutmeg*, because its Principles are more exalted. As for the *Nut*, when 'tis separated from this Shell, they cause it to be dried, for the better keeping of it. It contains, as we have said, some exalted Principles, which make it fit to attenuate the viscus and gross Juices; to give a greater Fluidity to the Liquors than they had before; to increase the Spirits; and lastly, to produce all the Effects which we have attributed to this Fruit.

Nutmeg
preserved.
Virtue.
Choice.

They preserve *Nutmegs* where they grow, as we do Nuts here: They are of great use to Sea-faring Men, are sent all the World over, and are very Stomachical. You ought to chuse the largest and newest: They are also used for the increasing of Seed.

Etymology.

Nutmeg in Latin is called, *Nux Moschata*, à *Moscho*, Musk, because 'tis a kind of *Nut*, which hath a strong and aromatick Smell, though at the same time it does not smell like Musk.

C H A P. LXXXII.

Of Ginger.

Choice,

YOU ought to chuse that which is new, well grown, very dry, that hath no Rottenness, but a good Smell, greyish Colour, reddish without side, and white within, and of a sharp and aromatick Taste.

Good effects.

It expels Wind, provokes Urine, disperses and attenuates gross Humours, increases Seed, helps Digestion, creates an Appetite, and resists Poison.

ill effects.

The frequent use thereof inflames the Humours, and makes them very sharp.

Principles.

It contains much sharp Salt and Oil.

It

It agrees in cold Weather with old People, with such as are Phlegmatick, those whose Humours are gross and but little in Motion, those who digest their Victuals with Difficulty, and such as are subject to Wind; but 'tis pernicious to young People of a hot and bilious Constitution.

*Time, Age,
and Con-
stitution.*

R E M A R K S.

Ginger is a Root that is somewhat flat, knobbed, half round, of almost the thickness and length of ones Thumb. It's brought into Europe out of the *Amilles*, in which 'tis now planted; but it came originally from the *East-Indies*. It extends it self, creeps, and multiplies very much in the Earth. Care should be taken then in the gathering of it, always to leave some pieces thereof behind in the Ground, in order to its increasing a-new. They take great care to dry it in the Sun, or in Ovens, for it contains much moisture, which would quickly rot it. Some Merchants take care to wrap it up well, so as that it may not rot, but keep the longer. You ought, before you make use of it, to cleanse it well of its Rind or Bark. They mix it with Spices, especially when Pepper is dear, because of its sharp and aromatick Taste, which creates an Appetite. It contains a sharp, cutting and penetrating Salt, that is good to help Digestion, to attenuate gross Humours, to open the Glands of the Reins, to remove Obstructions, and to produce several other the like Effects. This Root, when used to excess, heats much, by the too great Rarefaction wrought in the Humours by its Salt. While *Ginger* is tender they cut it into slices, and the Inhabitants eat it by way of Sallad, mixt with Vinegar, Oil and Salt: It's said, if ordered in this manner, that 'tis very pleasant. It's not so sharp as when it is dried, for it contains much Humidity, which extends and diffuses its sharp Salts. As for us, we cannot eat it in this manner, because it never comes into our Hands till after it is well dried.

They also preserve *Ginger*, as soon as dug out of the Earth, with Sugar; but first they steep it in Water, in order to lessen the sharpness of it. This Confit is of great use at Sea: It's good against Poison, and the Scurvy, to fortify the Parts, and to help Digestion. You ought to chuse such preserved *Ginger* as you find to be thick, leathish, of a good Colour, and pleasant Taste. Its Syrup ought to be white, and well boiled. They eat at a time a little bit, about the bigness of your Finger's end.

*Ginger
preserved.
Virtue.*

Choice.

Ginger

Etymology. Ginger in Latin is called *Zingiber*, from the Greek *ζινγίβερι*, that signifies the same thing. And this Greek word some do pretend to derive from the Indian word *Zengebil*, which also signifies *Ginger*.

C H A P. LXXXIII.

Of Cloves.

Choice.

YOU ought to choose those that are large, plump, fresh, easie to be broken, and of a pleasant Aromatick smell and taste.

Good effects.

They fortifie the Parts, stop Vomiting, resist the malignity of the Humours, ease the Tooth-ach, attenuate the gross and viscous Humours, help digestion, and sweeten the breath.

Ill effects.

They heat much, when used to excess.

Principles.

They contain much essential Salt, and Aromatick Oil.

Time, Age, and Constitution.

They agree in Winter with old People, and with those that are Phlegmatick, and abound in gross Humours, but young People of a hot and bilious Constitution ought to abstain from them, or moderately use them.

R E M A R K S.

CLOVES are the Fruits or Flowers of a Tree that grows in the *Indies*, when they begin to appear they are of a Green and whitish Colour, but afterwards become Red; and at last become as we see them.

Calafur.

The *Arabs* call them *Calafur*, there are two sorts of them: the first are those which fall off by shaking the Tree whereon they grow; but the other sticking faster, will not fall, but grow so large there, as to arrive to the bigness of ones Thumb, so that there is no difference between them; but that the first is not so big and ripe as the other. These last are very scarce, they are called *Antophylli* in Latin, and the Mother

Antophylli.

of Clove in French; there grows a Gum upon them, that is very fragrant, and of an aromatick taste.

Cloves are much used in Sauces, by reason of their Aromatick taste and smell; they strengthen the Parts, help digestion, and resist the malignity of the Humours by their volatile and exalted Principles, which disperse and attenuate the gross Foods contained in the Stomach, which preserve the Liquors in their just fluidity, and increase the Animal Spirits. They also Cure the Tooth-ach, by rarifying the viscous and acid Juices, which by their pungency cause this pain.

There is another kind of *Clove* that is very rare and precious, called the Royal *Clove*, it's thick and long, and near like unto a Barley Corn, bearing a little Crown at top, from whence perhaps it had its Name. It has a greater taste and smell than the ordinary *Clove*, and grows upon a Tree, which is said to be the only one of its kind, and grows in the middle of the Isle of *Maccia* in the *East-Indies*. We see hardly any of this *Clove* among us, because the King of the Island sets a Guard upon the Tree that bears it, and will allow no other than himself the use of its Fruit.

A *Clove* in shape is like a Nail, and called *Caryophilus* in Latin, from *καρυον*, a *Walnut*, and *φυλλον*, a *Leaf*, i. e. a *Walnut-Tree-Leaf*, because the Tree upon which the *Clove* grows, has Leaves very near like unto those of the *Walnut-Tree*.

C H A P. LXXXIV.

Of Cinnamon.

YOU are to choose that which is thin, fresh, of a very good smell, a little sharpish and aromatick taste, and of a colour inclining to Red. *Choice.*

It provokes Urine and Sweat, resists Poison, fortifies the Stomach, Heart, and Brain, helps Digestion, Women's Terms, and their Deliv- *Good effects.*
• livery, and expells Wind.

The immoderate use of it inflames the Humours, and agitates them very much. It hath much exalted Oil, and volatile Salt. *ill effects.*

It agrees in Cold Weather with those that are Phlegmatick, Melancholy, have weak Stomachs, *Time, Age, and Constitution.*

and cannot well digest their Food; but it is not good for young Persons of a hot and bilious Constitution.

REMARKS.

Cinnamon is the second or inner Bark of a Tree that grows in the Isle of *Ceylon*; this Tree grows also in *Java*, and *Malabar*, but 'tis neither so good, nor in such plenty there. The Wood of the *Cinnamon-Tree* has neither taste nor smell, but its chief Vertue is in the Bark, which being taken off, easily divides into two, the innermost of which is preferred before the other. They put it to dry in the Sun, where it's formed into Rolls, as we see it brought over, and acquires a very pleasant and aromatick smell and taste, by a fermentation which raises up its Oily Principles, and frees its Salts from that gross Matter which detain them.

It's to be observed, that this Bark when newly taken off the Tree, and before it is dried, hath in a manner no taste nor smell, and that it requires a moderate and gentle heat to make it agreeable to the taste, and smell. In a word, if you expose it to the Sun when shining very hot, it loses a considerable quantity of its volatile parts, and grows black, because its oily parts being roasted, fall back upon the matter like Soot; whereas on the contrary, when it is a long while a drying in a moist Season, it becomes greyish, and in a manner hath no Vertue, because its Principles have not been exalted enough.

Cinnamon was so rare in the time of *Galen*, that the Emperors only used it; nay they preserve it still carefully in their Closets; but the excellency of this Drug has made it more common, by putting us upon going to seek it out in those parts of the World where it grows. It's now much used; we shall not tarry to explain its Vertues, since it contains in effect the same Principles as several other Aromatick Drugs do, of which we have spoken in the foregoing Chapters, and operates also in the same manner.

Cinnamon
Oil.

They extract from the Fruit of the *Cinnamon-Tree* an Oily Juice of an Aromatick taste, and smell, which the People of *Ceylon* make use of to fortifie the Stomach; the Root of the same Tree if you cut it, affords a Liqueur that smells like Camphire.

Cassia
Lignea.

There is another kind of *Cinnamon*, called in Latin *Cassia Lignea*, it's both in respect to taste, smell and shape much like the common *Cinnamon*, however it is thicker, and not so Aromatick. It's gathered from a Tree altogether like that called the *Cinnamon-Tree*, and in the Isle of *Ceylon* is confounded

confounded with it ; for these two Trees cannot be distinguished from one another, any otherwise than by their Barks. It may be farther said, the *Cinnamon* and the *Cassia Lignea* do not differ neither but in degree of goodness, and not upon the account of their being two several sorts.

Cinnamon in Latin is called *Cinnamomum*, that is the *Etymology*. *Amomum* of *China*. It's also called *Canella*, which is a Diminutive of *Canna* ; this Bark hath obtained this Name, because its Branches are like small Canes.

C H A P. LXXXV.

Of Coriander-Seed.

YOU are to choose that which is big, well *Choice*, grown, new, clean, well dried, whitish, of a strong and pleasant taste and smell.

It sweetens a stinking Breath, fortifies the *Good* Stomach, and helps digestion, when taken after *Meals*. It expells Wind, and is good against a bad Air.

The too frequent use of *Coriander* inflames *ill effects*. the Humours, and does not agree with People that are of a hot and bilious nature.

It contains much exalted Oil, and an indif- *Principles* ferent quantity of essential Salt.

It agrees in Cold Weather with old People, *Time, Age*, with those who have gross Humours, and but of *and Con-* little motion, and such as cannot easily digest *stitution*. their Victuals.

R E M A R K S.

THE Plant that bears *Coriander* is Cultivated in Gardens, upon the account of its Seed, which is much used for Food, and Physick ; they are used in Comfits, Spirituous Liquors, and Beer. They are green upon the Plant, but grow whitish as they dry ; they are of an Aromatick and very agreeable taste and smell ; but for the rest of the Plant, it has an unpleasant smell, like that of Buggs, and that is the reason that 'tis neither used in Physick,

Physick, nor Food. There are also some Authors who pretend that *Coriander Leaves* are Poisonous, if inwardly taken. The Vertue of *Coriander-Seed* proceeds from their

Etymology. volatile and exalted Principles.

Coriander in Latin is *Coriandrum*, from *κρίειν*, a Wall-Louse, or Bugg, because, as we have already observed, it smells like it.

C H A P. LXXXVI.

Of Pepper.

Difference

There are two sorts of *Pepper* used in Food, viz. the White, and the Black; the White you ought to choose when it is new, even, sleek, less sharp and pungent than the other, plump, heavy, clean, in shape like *Coriander Seed*, but bigger and harder. As for the black *Pepper*, it ought to have a very smart taste, to be compact, heavy, plump, clean, and of an uneven and wrinkled surface.

Good effects.

Black and White *Pepper* are both of an opening Nature, they attenuate the gross and viscid Humours, help digestion, create an Appetite, expell Wind, resist the malignity of the humours, provoke Sneezing, and excite Seed. *Pepper* is the most common and usual Remedy for those whose roof of the Mouth is fallen. they apply it thereto, and it will bring it to its place again.

Effects.

The frequent use of *Pepper* is pernicious to People of a hot and bilious Constitution, for it inflames their blood, and other humours.

Principles.

Black *Pepper* contains much Oil, volatile and fixed Salt. White *Pepper* contains much fixed Salt, an indifferent quantity of Oil, and less volatile Salt than the other.

Time, Age, and Constitution.

Pepper in Cold Weather agrees with old People, with those that are Phlegmatick, such as cannot

cannot easily digest their Viſuals, and are troubled with groſs humours, and ſuch as have but little motion.

REMARKS.

Black *Pepper* grows upon a creeping Plant like *Ivy*, and the Corns thereof have no Stalks, but ſtick along a Nerve (as I may call it) and that many of them together in a Bunch. Theſe Bunches they preſerve upon the Place with Salt and Vinegar, while they are yet green and tender; the *Pepper Corns* are green at firſt, but blacker as they grow ripe; they are gathered when ripe, and dried, then they grow leſs, and alſo wrinkled, becauſe of the exhaling of their moiſture away. The Plant which bears black *Pepper* grows in *India*, *Malacca*, *Sumatra*, and *Java*. The Inhabitants of the Country diſtinguiſh them into Male and Female; however both the Corns of the one and the other are altogether alike.

Black Pepper.

Pepper preſerved.

Male and Female Pepper.

White Pepper.

The Origin of white *Pepper* is not fully known; the Ancients imagined that the white did not differ from black *Pepper*, any otherwiſe than the black Grape does from the white; they alſo ſaid that white *Pepper* had this colour upon no other account than that it was not yet ripe; and that the black was that which had attained to its full maturity. As for the Moderns, they are much divided upon this Head; ſome pretend that white *Pepper*, is no other than black *Pepper*, from which the outer Skin or Rind is ſeparated by ſteeping it in Sea water; and moreover, that white *Pepper* is not wrinkled, becauſe its outer Rind is taken off, which became ſo by being dried; that it is of a whitish colour, becauſe black *Pepper* is of the ſame colour, when its outer Rind is removed. That 'tis larger than black *Pepper*, becauſe the Sea water by entering into its Pores ſwells it up, that 'tis not ſo ſharp as the other, becauſe the Sea water has taken away and diſſolved ſome volatile Salts that occaſioned that ſmartneſs. And laſtly, that for this very reaſon it does not contain as much volatile Salt as black *Pepper*. Others aſſure us that white *Pepper* is natural, and a very different Species from the other. They ſay this falſe Opinion of ſome Modern Authors had no other ground than the Rarity of white *Pepper*; however 'tis poſſible white *Pepper* may be natural, and yet that they have found out a way to counterfeit it.

Dioſcorides, *Pliny*, and *Galen*, are wrong in their Deſcription of *Pepper*; they thought that Long *Pepper* was as *Dioſcorides* it were the Huſk of the Plant that bore *Pepper*, and that theſe, and white others.

white *Pepper* was the Corn which was not yet ripe, and that the black was that which was gathered when full ripe. These Authors by this Opinion have confounded long with round *Pepper*, tho' these two sorts grow in different Places, and upon different Plants. We shall not speak here of Long *Pepper*, because not used in Foods.

Round *Pepper* is much used in Sauces, because of its sharp and pungent taste. It helps digestion by its volatile Salts, which divide and attenuate the gross parts of the Food; it expells Wind, by dissolving the viscous Humours, which hinder its free evacuation. It resists the malignity of the Humours, by keeping them in that fluidity that is necessary for their easie distribution into all Parts. Lastly, it restores the fallen roof of the Mouth, by attenuating and expelling the viscous and Phlegmatick Humours fallen upon it.

Fine Spices.

The fine Spices which are commonly used in *Ragous*, are no other than a due proportion of black *Pepper*, *Nutmeg*, *Clove*, *Ginger*, *green Anise*, and *Coriander-Seed*; they expell Wind, attenuate the viscous Humours, and strengthen the Brain.

Etymology.

Pepper in Latin is *Piper*, from *πέπερι*, quod à *πίπερος*, *Coctus*, because it has been well baked, and dried by the Sun Beams.

Black *Pepper* in Latin is *Melanopiper*, from *μέλαν*, *black*, and *Piper*, *Pepper*.

C H A P. LXXXVII.

Of *Sugar*.

Choice.

YOU ought to choose *Sugar* that is white, looks fair, well refined, solid, hard to be bruised. when broken, appearing within like Chrystal, of a very pleasant smell, and somewhat like that of a Violet.

Good effects.

Sugar is good for a Cold, qualifies the sharp humours of the Breast, attenuates and cuts viscous Phlegm, and promotes Spittle.

Ill effects.

It's a little inclined to cause Vapours, and easily turned into Choler; it causes the Teeth to be out of order, blackens them, and heats much, if used to excess.

It

It contains much essential Salt, and an indif- *Principles.*
ferent quantity of Oil, which renders it infla-
mable.

It agrees chiefly in Winter with old Men, *Time, Age,*
and those who are subject to a sharp or saltish *and Con-*
Phlegm that falls upon the Breast. *stitution.*

R E M A R K S.

Sugar is the essential Salt of a kind of Reed that grows plentifully in several parts of the *Indies*. It grows also in *France*, but can scarce weather the severity of the Winter there. *Sugar* was unknown to the Ancients, or at leastwise they made no use of it. Now a-days we put it almost into all Sauces, to give the more delicious taste to our Food, and the longer to preserve them. Several Authors look upon *Sugar* to be a very pernicious Food, because they extract an acid, very sharp and penetrating Spirit from it. *Willis*, among others, pretends, that the Scurvey, which is too common in *England*, has no other cause than the use of *Sugar*. I shall readily agree with these Gentlemen, that *Sugar* taken to excess, may produce many ill effects; but it does not therefore follow, because they extract an acid Spirit from it, that *Sugar* must be always so pernicious; for this same Spirit is dispersed and embarrassed in the *Sugar* by the ropy Parts, which deprive it, almost of all its operation; whereas when the same is separated therefrom, all its Parts re-unite, and being no longer incumbered as before, they act with greater vigour. Moreover, we might have the same reason to say, that we ought not to make use of *Salt*, because they extract an acid and very corrosive Spirit from it, and that we ought not to make use of *Saltpeter* in Physick, because the Spirit of Nitre is very violent. And lastly, that *Vinegar* should not be used, because it dissolves several Mettals. Wherefore I do believe that *Sugar* taken in moderation, is often wholsom.

It's sweet and agreeable taste proceeds from the strict union there is between its Salts, and Sulphurs. It's good for a Cold, and to allay the sharp Humours of the Breast by its Oily Parts. It also provokes Spittle, by attenuating the viscous Phlegms that stick to the Lungs by its essential Salt.

Sugar before 'tis brought to be so white and fine, undergoes several different operations. First, they put the *Sugar Canes* into certain Presses or Mills which they have, in order to extract the Juice out of them, which they purifie several times with the Whites of Eggs, and Lime-Water,

K

after

after which they strain it, and then boil it to a reasonable consistence; and this *Sugar* they call grey *Muscovade*.

Sugarloaf.

In the next place, they take this *Muscovade* and purifie it again with Lime-Water, and the Whites of Eggs, boil it upon the Fire, and then turn it in the Mill into a Pyramidical Form, as we see our Sugar-Loaves are; but still if it be not white enough, they fall to the clarifying of it again, untill it has attained to that degree of whiteness which is desired.

They make use of Lime-Water and the Whites of Eggs more and more for the clarifying of *Sugar*, because Lime-Water by the fiery parts it does contain, divides and attenuates the viscosities it meets with in the *Sugar*, and thereby frees its essential Salt from those same viscosities to which they are strictly united. As for the Whites of Eggs, they operate upon this occasion, by swallowing up with their ropy and glewy Parts the Impurities which they meet with in *Sugar*. These Clarifyings are often repeated, to the end that that which cannot be removed at one time, may be effected at another.

These Clarifyings-being repeated, take away many of the Sulphurous Parts along with them, and so the several degrees of *Sugar* differ from one another, as they have less of these proportionably in them; and thus it is that coarse *Sugar* has more of them in it than *Loaf-Sugar*, because that being endued with more viscous and glewy parts, it continues more fixed to the Fibres of the Tongue, and makes more impression there. It's also observed that those Syrups and Comfits that are made with coarse *Sugar*, candy less than those made with the other; and this proceeds from the fattish parts of the coarse *Sugar*, which hinder it to Chrystalize or Brighten.

Sugar-Candy.

Sugar-Candy is no other than Chrystalized *Sugar*, made more compact than it was before, and therefore *Sugar-Candy*, either whole, or in pieces, continues longer in your Mouth unmelted, and consequently makes a greater impression than the other *Sugar*; and for that Reason 'tis also more in use for quallifying the sharp Humours that fall upon the Breast. We must in the mean time observe, that *Sugar-Candy* well pulverized, does as easily dissolve as other *Sugar*, because each of its Parts having then more surfaces than before, and being not strictly united one to the other, they very easily dissolve in the Liquor they are put into: *Sugar-Candy* is White, or Red, according as 'tis made of fine *Sugar*, or red *Muscovade*.

There are other ways of ordering *Sugars* for various uses, which we shall not insist upon in this Place.

C H A P. LXXXVIII.

Of SALT.

THere are two sorts of *Salt* used in Food, *Difference*
viz. that made of *Salt-Springs*, and of *Sea-*
Water. Whether it be of the one or the other,
 you ought to-choose that which is close, solid, *Choice.*
 that easily melts in Water, and of a pungent
 and penetrating taste.

Common *Salt* is of a purgative, opening, de- *Good ef-*
 terfive and drying nature; it creates an Appe- *fects.*
 tite, helps Digestion, produces good effects in
 the Cholick, and stoppage of Urine. It's used
 in Apoplexies, and Convulsions. They put it
 into Suppositories, and Glisters. They also
 apply it hot to the Fundament, in order to
 rarifie and dissipate Catarrhs.

The immoderate use of *Salt* heats too much, *Ill effects.*
 and often produces an ill habit of Body, and
 the Scurvey.

Common *Salt* contains much acid Liquor in- *Principles.*
 timately intermixed with some Earth, and a
 very little Sulphur.

Salt agrees at all times with any Age and *Time, Age*
 Constitution, provided it be very moderately *and Con-*
 used. *stitution.*

REMARKS.

Common *Salt* is the only Mineral that I know of, *Comm*
 which is used in Food. The wonderful use of it, *Salt.*
 made *Lucretius* name it *Panaceus*. *Homer*, *Plato*, and se-
 veral others called it *θειον*, και *βῶμα θεοφιλέστατον*, *corpus*
divinum, & *Deo amicissimum*; for the ancient Pagans had
 Flower and Salt mixed together to be thrown upon their
 Victims. It was also a Command given the Children of
Israel, never to offer Sacrifice without *Salt*. *Pliny* pre-

tends there is nothing in Nature more useful and necessary than the *Sun*, and *Salt*. *Pythagoras* takes notice of the indispensable need we stand of it, for, says he, no Table can be without it; and the same thing this Verse out of the School of *Salernum* does intimate.

Omnis mensa male ponitur absque sale.

There are some People who look upon it as an Ill Omen when there is no *Salt* upon the Table, or when 'tis spilt. *Plutarch* observes that the best Viſuals is insipid without *Salt*, and cannot be eaten without it, as appears by this Verse:

Non sapit esca bene, quæ datur absque sale.

It's the *Salt* that is naturally found in Compositions, or which is mixed with them, that makes them sound, and to keep the longer. 'Tis this also that gives a kind of pungency to our Viſuals, wherein their savour and taste do consist; and hence it is that the word *Salt* has been applied to Jest and Wit; so that if a Man were empty-headed, they called him *Homo sine sale*, and *Insulsus*, *nec micam salis habere dicitur*, as appears by this Line of *Catullus*:

Nulla in tam magno est corpore mica salis.

Some pretend that *Salt* does not a little contribute to make the Spirits more brisk and lively; and this they have grounded upon the Relations given by some Historians of some Nations who eat no *Salt*, that were altogether dull and stupid. *Homer* being about to describe the Ignorance of a certain People, says;

οἱ ἐκ ἰσαςι θάλασσαν
'Ανέρες ἔσσι' ἄλασσι μιμνήμενον ὀδῶρ ἔδασσι.

— Illi non aquora norunt;
Net sale conditis noverunt carnibus uti.

The formation of *Salt* proceeds from an acid Liquor, which incorporates and closely mixes it self with some Earthy Matrices, as any one who hath the least Skill in Chymistry, may easily apprehend. This Natural Operation of Chymistry continually passes into the Bowels of the Earth, where there is always acid Liquors, and Earthy Matrices

Matrices to be found, ready to admit them into their Pores. In this manner Mineral Salt is prepared, called by the French *Sel gemme*, because 'tis bright, and almost transparent. There is more of this Salt by a great deal than of any other; and 'tis not only found in several vast Mountains of *Europe*, but also in many Mines, both in *Egypt*, and the *Indies*. It's now as it were demonstrable that this Salt supplies the Salt-Pan, and Salt-Springs, as also the Sea with saltness. All the difference there is between Mineral Salts, and that made of Salt-Springs, and Salt-Pans, is, that Mineral Salt having not had the advantage of being allayed and qualified by the Water as the others have, is a little more pungent.

Salt-Pans and Springs are to be met with in several Places, however Bay-Salt is more common. This last is made either by evaporation in great Caldrons, as they do in *Normandy*, or by Chrysalizing it into small Corns of a Cubical form, as they do in many Places where there are Salt-Marshes. You must observe that the Salt which is made by Evaporation, is clearer and whiter than the other, but not so Salt and Pungent; and the reason thereof is, that the Fire used to make the evaporation, hath made it lose some part of the acid Liquor it had before in it; whereas that made by way of Chrysalizing, having lost nothing by the power of Fire, as the other did, preserves all its Saltness. It's a little greyish, upon the account of some Earthy Particles it carried along with it, when separated from the Saltrish Airs. If you would make it white, you have no more to do than to dissolve it in Water, to filtrate the Liquor, and to cause an Evaporation 'till it becomes dry; but then this Salt will have lost some of its strength, like the Salt of *Normandy* before-mentioned.

Common Salt creates an Appetite, by the pungency it excites in the Fibres of the Stomach, it helps Digestion, by the help of its disuniting Parts, which divide and attenuate the Foods contained in the Stomach. It also produces good effects in the Cholick, by precipitating and expelling the sharp Particles that cause it; and moreover by pricking the Intestinal Glands, to promote an evacuation of Humours, which may cause the Cholick. They do likewise put Salt into the Mouths of those that are fallen into Apoplectick Fits, that so by pricking and grating hard upon the Fibres of the Tongue, it may cause a kind of burning in the Nerves, which gives the Spirits an opportunity to free themselves from those gross Matters that do oppress them.

Salt, when taken in a great quantity heats much, since by attenuating and very vigorously dividing the Humours, it agitates them in an excessive degree. It may also cause the Scurvey; and the Reason is, because this Distemper proceeding from abundance of acid and gross Juices, the common Salt which is acid, contributes to the producing and augmenting it.

Etymology. Some pretend that *Sal*, the Latin for Salt, is derived from *Salire*, to leap, because when 'tis thrown into the fire, it flies out, and makes a noise. Others will have it come from *Salo*, that is, *à Mari*, & *Sole*; for when they set the Sea-Water into any Place, and expose it to the Sun, the Salt appears in proportion to the evaporating of the Water. But the best Etymology of Salt is from the Greek word *ἅλας*, which also signifies Salt, and is but the transposition of one Letter.

A Trea-

A
TREATISE
OF
FOODS.

PART II.

Of Foods prepared of Animals.

WE shall not trouble our selves in this Place with a Question, about which Modern Anatomists cannot yet fully agree; and that is, Whether all Animals have their Origin from Eggs, each of which contain the Parts of the Animal in little, or whether they are produced by the simple mixture of the Male and Female's Seed, as the Ancients pretended. I think I may say by the by, that the new Discoveries which of later Times have been made upon this Head by the Art of Anatomy, are enough to decide the Dispute in the favour of Eggs. Besides, if this Question be but never so little considered, the Reasons for the Eggs will be found so clear and convincing, that it will be impossible to oppose them. In a word, is it credible that the Author of Nature should leave it to the

liberty and fortuitous conjunction of Atoms, to form a Body that is fit for so many different Motions, so composed and framed with as much Art as that of an Animal is? And is it not better to say, that this Divine Author, who acts always by the most simple and constant ways, in his first formation of two Animals of each kind, lodged in the Female all the Eggs of its Posterity, so as that the Male has nothing to do but to quicken and hatch those small parts of the Eggs by the Spirit of his Seed. Lastly, if it is true, as there is no doubt to be made of it, that all Plants proceed from Seed, which contain all their Parts in little, I think we may also reasonably conjecture, that Animals proceed from Eggs, since these two kinds of Machines are so like one another, as we have already made it appear in Treating of Vegetables.

Tho' the Foods prepared of Vegetables were of themselves sufficient for the support of Humane Life, and that 'tis likely Men were content therewith in the First Age of the World, as has been observed elsewhere; yet they did not long confine themselves within such Rules of Moderation; they had not only the cruelty to deprive Animals of their Milk and Eggs, but they pursued these poor Creatures into their most hidden Recesses, in order to kill and eat them; insomuch that the swiftest Birds, and the Fish in the deep Waters have not been able to escape their insults.

General
difference
of Ani-
mals.

Those Animals that serve for Food, are divided into four Classes, viz. Terrestrial, such as are *quadrupeds* that live upon the Earth; Fowls, which are the Birds that flye in the Air; *Aquaticks*, that are Fish; and Amphibious Creatures, such as Frogs, Tortoises, &c. that live upon Land and Water.

We

We may say in general that Terrestrial Animals nourish more than all the rest, and afford a more solid and substantial Food, that does not waste as soon as that of other Animals. As for Fowls, they are for the most part more agreeable and delicious than Terrestrial Animals, and also easier of Digestion. Lastly, Fish of all other are most easily digested, most moist and cold, but they are not so nourishing, and more liable to corrupt than the rest. Some Physicians prescribe them to Persons in Feavers, for their Diet, because they are easily distributed into the Parts, without causing grand motions in the blood, as other Animals do, which abound more with Sulphur and Volatile Salts. As for Amphibious Animals, as they participate both of Terrestrial and Watry qualities, we shall say nothing particularly concerning them.

Again, as all these Animals have different Parts that do not nourish alike, and also produce sometimes different effects ; I think it proper to say something in this Place concerning them.

The first part of Animals that falls under our Consideration, is their Musculous Flesh, which is of all other the most nourishing, that which produces the best Juice, and that lastly which is most in use ; It makes up the greatest part of the Animal. This Flesh varies considerably, according to the Age of the Animal, the Place where he lives, the Food 'tis nourished with, the Kind or Sex, according as it has been gelded or not, if a Male; and lastly, according to the way it has been prepared to be eat.

*Musculous
Flesh of
Animals.*

Very young Animals, and such as suck, have usually tender, soft, moist, viscous Flesh, full of superfluous humidity. In the mean time, they are easie of digestion, and keep the Body open. The Flesh of Animals that are of more advanced years, is more firm, and produces better nourishment

nourishment ; but that of old Animals, such as draw near their end, usually grows dry, hard, and not easie of digestion. But here we are to make an Exception in favour of Fish ; which for the most part grow more agreeable to the taste, the older they are ; tho' there are others also that are not good but while they are young. The difference that is between the Flesh of Animals, in respect to the Places where they live, is considerable ; for it has often a different taste and quality, from the difference of the respective Countries. That of Animals which live in moist and marshy Places, produce many gross Humours. On the contrary, that of Animals who live upon Mountains, that are in continual motion, and breath in a free and serene Air, is wholsom, easie of digestion, and yields a Juice that is nourishing, and agreeable to the taste.

The Food which Animals live upon, causes also a great difference in their Flesh. In a word, what difference of taste is there between the Flesh of Rabbits fed in Houses, with Cabbige-Leaves, &c. and those that live in Warrens, and feed upon strong and sweet-smelling Herbs. How does the Flesh of Domestick Hogs, that feed upon all kinds of nastiness, differ from that of the Wild Hog or Boar that lives upon Acrons, and other Aliments they find in the Woods ? It's said that those who live towards the Northern Ocean, having no Grass in their Country, feed their Oxen and Cows with Fish ; and that the Flesh of those Animals, as well as the Milk of the Cows, tastes altogether Fishy.

As for what concerns the Sex or Kinds, as the Male are of a hotter temper than the Female, their Flesh is also drier, less endued with superfluous moistures, and properer to give good nourishment.

The

The Flesh of those Animals which have been Gelded, especially when young, is more tender, pleasant to the Taste, more Nourishing, and easier of Digestion, than that of Animals which have not been Gelded; the reason of which is, that these last frequently sustain a considerable loss of the more spirituous and balsamick Principles in the Mass of Blood, by the parts of Generation; whereas these same Principles are retained by the other, and consequently serve to make their Flesh more Juicy, and not of so strong and unpleasant a Taste as the other; this appears plainly to be true in *Oxen*, *Sheep*, and several other Animals that have been Gelded.

Lastly, As our Stomachs could never endure the raw Flesh of Animals, they boil, roast, or fry it, in order to the easier Digestion: They also season it several different ways, which improves, and considerably alters the taste of it, Boiled Victuals being moister than that dress'd otherwise, agrees best with those that are of a dry and bilious Constitution, and that are inclined to be Costive. Fried and Roasted Meat on the contrary, is more suitable to those of a Phlegmatick temper, to such as abound with superfluous moisture, to those that are subject to Rheums, and Distempers of that kind.

Having now examined the Musculous Part, we proceed to the others that are often used for Food, and of which many things ought to be Considered.

The Liver in Latin is called *Jecur*, *quod juncta Liver. cordis vires potestatem suam exercent*; because it acts its part near the Heart. It's a Bowel appointed for the purifying of the Mass of Blood, by freeing it from the bilious Humours it contains. It's commonly of a compact Substance, close in its Parts, hard of digestion, and apt to cause Obstructions. However, it differs very much, according to the species of the Animal, according

according to the Food it eats, and the different quantity of those same Foods. Those Animals that are in the prime of their Age, and have been nourished and fatned with good Aliments wherewith they have been served in great plenty, have a tender, juicy and well tasted Liver. For Example, the fat Livers of Hens, Chickens, Capons, Geese, and even of young Pigs, that for some time before they have been killed, have been fed with Meal, Milk, dried Figs, Beans, and the like things, are esteemed to be Dainties; they likewise esteem the Liver of a Calf very much, but those of other Animals that are more grown up are not good Food.

Spleen.

The Spleen is a part of the Body that always produces gross, thick and melancholy Juice, and is not easie of Digestion.

Kidneys.

The Kidneys in Latin *Rene*, are so called, *ἀπὸ τοῦ ῥένειν· ἁλφουendo*, to run, because the serous part of the Blood filtrates, and continually runs there. These are usually a solid and compact Substance, that makes them hard of Digestion, and apt to cause Obstructions. In the mean time there are some young Animals, whose Kidneys are tender, and well tasted enough; as those of *Lamb, Veal, Pig*, and the like.

The Heart. The Heart in Latin is called, *Cor, ἁλφurrendo*, to run, because 'tis in continual Motion; or else from the Greek, *καρδία*, because 'tis the principal part of the Entrails: In short, we may say, that the Heart is the first that has Life, and the last that Dies. It's a Muscle of a very solid and compact Substance, and consequently a little hard to be digested: However, when 'tis well boiled, it affords good Nourishment, and produces good Juices enough.

The

The Lungs in Latin are called, *Pulmo*, and in *Lungs*. Greek, πνευμον, ἀπὸ τοῦ πνεύματος, à *spiritu*, because the Lungs, in the two alternative Motions of Breathing, receives in the Air, and throws it out again, almost like a pair of Bellows ; and this is also the reason why some Philosophers, call the Lungs. *cordis flabellum*, & *ventilabrum*, or the Bellows of the Heart. It's of a soft, moist, juicy, and light Substance, easy of Digestion, and Nourishing enough : In short, it may pass for good Food.

The Glands are almost all tender, apt to *Glands*. crumble, pleasant to the Taste, having a good Juice, Nourishing, and easy of Digestion, especially when the Animal is in good case, and has been well fed.

The Testicles are in Latin called *Testes*, be- *Testicles*. cause they are the irreproachable Witnesses of Virility and Fruitfulness : These Parts of old Animals have a strong and unpleasant Taste ; but the Testicles of Young ones are delicate Food, and produce good Juices.

The Tongue, *Lingua*, is so called, à *lingendo* *Tongue*. *cibo*, because it licks the Food, is a part excelling all the rest, for the excellency of its Taste. It produces good Juices. The Tongues of *Lambs*, *Hogs* and *Sheep*, are easy of Digestion : *Neat's Tongue* is a somewhat grosser Aliment, but it tastes very well, and is very Nourishing.

The Feet, and other remote Parts, that are *Feet*. all made up of Membranes, Ligaments, Tendons, Veins, Arteries, and Gristles, produce a viscous, glutinous Juice, and are cooling and moistning : These Parts are naturally hard of Digestion, and therefore they use none of them for Food, but such as belong to young Animals, and if possible, those that still Suck.

The Brains, Marrow, and Fat are an insi- *Brain*, *Marrow*, *and Fat*. pid Substance, hard of Digestion, proper to produce

duce a gross and thick Juice, to excite Reachings, and lessen the Stomach.

Horns.

Who will believe that Horns are used for Food? Yet those of *Deer*, newly Calved, and so being tender and soft, are very Nourishing, and delicate Food: They also make a Jelly of *Stag's* Horns, that is of good use, as we shall note hereafter.

Bones.

They have also of late times found out a way to make Bones serve for Food: They put them into a Machine invented by Monsieur *Papin*, and dissolving them there, they are reduced to a kind of Broth or Jelly, that is very Nourishing.

*Stomach
and En-
trails.*

The Stomach and Entrails of Animals are of a Membranous Substance, and like other Membranes are also hard, viscous glutinous, not easy of Digestion, and apt to cause Obstructions.

The Blood of Animals is sometimes used; but let it be dressed which way you will (for 'tis not used alone, and 'tis that Blood also that proceeds from the Veins and Arteries) it's always hard of Digestion, easily Coagulates, and produces a quantity of gross Humours. It's said, that *Bull's* Blood newly taken from him and presently boiled is Poisonous, and that *Themistocles* lost his Life by it.

Blood.

The Blood most used by us is that of *Hogs*, of which Puddings are made. *Hare's* Blood is also very good. Farther, they use that of several other Animals in Physick rather than for Food, according to *Dioscorides*, l. 2. cap. 71.

The use of Animals for Food varies according to the People and Country: In short, this we are sure of, that we have some here that can never eat of them but in pressing Necessity, because we have got a strong Aversion for them, tho' we know not why. In the mean time these same Animals are earnestly sought after in several Places; Again there are several others which we make no use of here, because not to be had; they eat

eat them with Delight in those places where they breed. We shall say somewhat of this hereafter.

The *Poles*, *Germans*, and *English*, whose Countries afford good Pasture, breed all sorts of Herds of Cattle; however, they value Beef and Swines Flesh before any other. The *Italians* and *Sicilians* are not so much given to eat Flesh; and for the *Spaniards*, they are used to eat but little Meat, the reason of which perhaps may be, that their Country is Barren, and that they will not take the pains to make it Fertile by Cultivation.

The German, Polish, English, Italian and Spanish way of Living.

The *French*, whose Country abounds in Necessaries, also make use of several sorts of Animals, which they prepare and dress in so delicate a manner, and with so fine and agreeable a Taste, that it may be said, they have refined Cookery, and do therein, as they fancy they do in every thing else, excell all Nations.

French way.

There are several of the Northern People who feed upon the Flesh of *Bears*, *Wolves*, and *Foxes*: *Johnston* also says, there is a certain Animal in the vast Forrests of the Northern Countries, which in Latin is called *Tarandus*, that goes commonly in Herds, and sometimes in such great numbers as is hardly credible. The Natives catch this Animal, tame it, and then ride upon it as we do upon Horses, because 'tis swift; they also eat the Flesh of it, which is very dainty, and agreeable to the Stomach; and they drink its Milk.

Of many Northern Nations.

The *Turks* eat *Mutton* and *Goats* Flesh with a good relish, and boil them with Rice, which they mix with *Cardamum*.

Turks.

The modern *Tartars*, who have such strong and great Stomachs as the rest of their Bodies are, eat Horse flesh half raw: They drink the Blood, as well as the Milk, of the Animal, of which they make Cheese, according to *Johnston's* Account of Horses, cap. 1. p. 8.

Modern Tartars.

The

Arabs.

The *Arabs* make a rare Dish of the Flesh and Milk of a *Camel*.

Some
Egyptians

Galen assures us, that anciēly the Porters among the *Egyptians* fed upon the Flesh of *Asses* and *Camels*, in order perhaps to attain to the Strength and Patience of these Animals.

People of
Senega,
&c.

Most Nations abhor *Dogs* Flesh, and none will eat it unless in great Necessity ; however some pretend, that the People of *Senega*, and the Natives of *Guinea*, do much use it. *Galen* also mentions some Nations that eat of it, after they had caused the Animal to be first Gelded. The *Chinese* fatten them well, carry them as we do Flocks of *Sheep* to Market, and sell them.

Chinese.

Scaliger, and some other Authors, tell us, that *Bats* are much valued in some places for their good Taste ; and they also say, that they are in the Eastern Countries more delicious and agreeable than our Poultry.

There is in the Desarts of *Africa*, in several parts of *Asia*, and in the Kingdom of *Bengal*, a large four footed Animal called a *Rhinoceros*, because he has a Horn grows upon his Nose, which is no small Defence to him against external Injuries ; however, they do catch him, and eat its Flesh.

Africans.

There are in *Africa* a great many Monsters, and several kinds of Animals, not known to the rest of the World, which are almost all used by them for Food ; The Inhabitants of these Parts make no scruple of eating *Panthers*, *Crocodiles*, *Lions*, *Elephants*, *Serpents*, and *Apes* ; many also amongst them feed upon humane Flesh, which they esteem so much, that they willingly List themselves for Soldiers, and desire no other reward for their trouble, than the Liberty to eat the Men they have taken or slain.

Americans

There were also in *America* formerly a great many Man eaters, who all the Year round, in their small Canoes, went out to Sea, in order to seize

seize People to eat them ; but th's sort of abominable Cruelty they have laid aside, since the *Europeans* have settled amongst them ; however, there are some still who follow this Custom ; from all which it follows, there is no sort of Animal but serves for Food in some place or other. Several pretend, that the Custom of eating Animals did not come up till after the Deluge, and that they were before that content to feed upon Vegetables ; and this they would prove from *Genesis* the First, That GOD before the Flood prescribed the Food which Men should eat, and that there is no mention made therein of the Flesh of Animals. Moreover, they Cite divers Fathers, Historians, Poets, Physicians, Philosophers, and others, who are of this Opinion.

See what *Lucretius* says upon this Subject, *Lib. 5. de rer. nat.*

*Quæ Sol atque imbres dederant, quod terra crearet
Sponte suâ, satis id placabat pectora donum.
Glandiferas inter curabant pectora quercus.*

And *Ovid* speaking of the same time, in the First Book of his *Metamorphosis* :

— *Immunis, rastrisque intacta, nec ullis
Saucia vomeribus per se dabat omnia tellus :
Contentique cibus nullo cogente creatis,
Arbuteos fetus, montanaque fraga legebant,
Cornaque, & in duris hærentia mora rubetis,
Et quæ deciderant patulâ Jovis arbore glandes.*

And in *Lib. 15.* of his *Metamorphosis* :

*At vetus illa atas, cui fecimus aurea nomen,
Fœtibus arboreis, & humus quas educat herbis,
Fortunata fuit ; nec polluit ora cruore :
Tunc & aves tutæ movère per aëra pennas,
Et lepus impavidus mediis erravit in arvis,
Nec sua crudelitas piscem suspenderat hamo.*

Others on the contrary pretend, that the Flesh of Animals was eat before the Deluge ; and to prove their Opinion, they produce several Reasons and Authorities, which I shall here pass over in Silence, and enter upon another Matter.

*Whether
it be hurt-
ful to eat
the Flesh of
Animals.*

There are some who take upon them to shew, that the Foods we have from Animals are hurtful, and prejudicial to our Health ; that they were not made by the God of Nature for the use we put them to ; and lastly, that it is, we may say, in spight of Nature it self that we do use them. Among the many Proofs they bring to confirm their Opinion, I shall only mention two in this place. The first is drawn from the Structure of the parts of our Body ; Each Animal, say they, has Members and natural Instruments, that are proper to seize the Prey, which is necessary for its Subsistence : For Example, Those Animals that feed upon Flesh, and which, as they pretend, are the only ones to whom the use of Flesh is proper, have usually a large Mouth, sharp and piercing Nails, strong Teeth, and a good Stomach, fit to digest raw, and the most solid Food ; whereas Mankind, on the contrary, have but a small Mouth, soft and weak Teeth, a tender Tongue, and a Stomach that is not proper for digesting of raw Meats, since it cannot well digest those that are boiled.

They add in the second place, That besides that, the Flesh of Animals do, by the excessive Fermentations they cause in our Bodies, corrupt our Humours, and occasion divers Diseases : They further observe, that those who feed upon gross Flesh to excess, such as is that of most quadrupeds, they become gross, stupid, and as a Man may say, acquire a resemblance of Temper and Inclination with those Animals whose Flesh they feed upon. And this was the reason that in ancient times there were some People who
would

would not eat the Flesh of any Animals, but such as were Strong and Couragious, in order to acquire the Noble Qualities of those Animals for themselves; we likewise see, that those who live upon Goat's Milk, are usually more lively, active, and nimble than others: *Galen* says, upon this occasion, *Lib. 3. of the Nature of Foods*, that those who live upon the Flesh of *Asses* or *Camels*, are usually heavy, and dull of Understanding.

But in an Answer to these Objections, It's said in the first place, that Man, instead of those Arms and Instruments which carnivorous Animals have, hath Industry and Reason, which are preferable to all: And in the next place, If Diseases do proceed from the immoderate use of the Flesh of Animals, it's the fault of those that take it to excess: And lastly, that as for Plants, there are many of them that prove certain Poison if eaten, and that 'tis not certain, that the Flesh of any Animal, when eaten, has the same effect.

As for my self, I am of Opinion, without entering into all these Discussions which I think to be of little use, it may be said, That the use of Animals Flesh may be convenient, provided it be in Moderation, in as much as this affords good Nourishment; however, it may be, if it had never been used, and that Men had been content to feed upon a certain number of Plants only, it would have been never the worse for them: But it's no longer a question to be disputed, and if it be an abuse, it has so long obtained by Custom in the World, that it is become necessary.

There were anciently a great many Philosophers, who from a great many Chimerical Ideas, formed by them, thought it a great Crime to eat the Flesh of Animals. *Pythagoras* was the first that undertook to defend their Lives. Every Body knows that this Philosopher fancied, that after the Death of one Animal, his Soul

The Opinion of Pythagoras, &c.

passed into the Body of another of the like or different Nature; and from this Principle, he looked upon those to be infamous Persons, who endeavoured to prolong their own Lives by the Death of others. *Empedocles, Porphyry and Plutarch*, were almost of the same Opinion: Nay, there are several Sects in the East so scrupulous in following the Opinion of the Transmigration of Souls, that they durst not so much as kill a *Flea*, or the most despicable Animal; and when they see any Christian go about it, they readily present themselves, and offer Money to redeem the Life of that Animal, which afterwards they set at Liberty.

As the Ridiculousness of this Opinion, and the Consequences thereof are very manifest, we shall dwell no farther thereupon, in as much as that there is no Christian Philosopher so much a Fool, as to give the least heed to such extravagant Opinions: Indeed, there are some Religious Orders in the Church, who will not eat any Flesh; but this they do, or pretend to do, out of a Principle of Mortification, and not with any regard to the Errors of the *Pythagoreans*.

Superstition of the Indians.

There are several People, who out of Superstitious Considerations, dare not eat some Animals; For Example, they do in some part of the *Indies* give divine Honours to the *Ox*, insomuch that it is according to their Principles, at least as great a Crime to knock down an *Ox*, as to kill a Man.

The Egyptians and Athenians.

Plutarch says, That *Sheep* was anciently held in great Veneration by the *Egyptians*; and that the *Athenians* had so much Respect for those Animals, that they judicially proceeded against those who slew a *Ram*.

The *Egyptians* also esteemed *Goats* very much, and durst not eat their Flesh, according to the following Lines of *Juvenal*:

— *Nefas illic factum jugulare capella;*
Carnibus humanis vesci licet.

If

If it be lawful for us to mix Sacred things with Prophane, we should also say in this place, that the Law of *Moses* forbad the *Jews* to eat of some sort of unclean Animals, and such that were naturally Fat and Heayy, lest their Flesh being hard of Digestion, should make them Lazy and Idle, and divert their Minds from the Worship of GOD ; and this was the reason that the *Jews* durst not eat the Fat of *Oxen*, nor as much as touch Swine's Flesh : They were likewise positively forbid to use the Blood of Fowls, and four-footed Beasts : But enough of this Matter. Let us now more particularly inquire into the Foods that Animals do afford us.

*Why Moles
forbad the
use of some
Animals to
the Jews.*

C H A P. I.

Of Veal.

Choice.

YOU are to chuse such a *Calf* as is young, that has not left off Sucking, and comes from a fat and well-fed *Cow*. *Veal*, I mean the Flesh of all the parts of a *Calf*, is much used in Foods. It ought to be white, juicy, tender, plump, and well tasted. *Normandy* in *France* has the best *Veal* in that Country, and they call it *River-Veal*; and *Essex* in *England* is the most noted County for it.

Good effects.

Veal is nourishing, moistning and cooling; it molifies and opens the Body. The Head and Lungs of a *Calf* are pectoral, good to qualify the sharp Humours of the Breast and Throat, and for the Pthysick. *Calves-feet* are also pectoral, their Substance is glutinous, qualifying and moistning: They are boiled in Broths, to moderate the loss of Blood, Women's Terms, Piles, and spitting of Blood. *Calves-liver* has that in common with other Livers, that it binds and produces gross Humours.

Ill effects.

Veal, and the other parts of a *Calf* being endued with a Juice that is temperate enough, produces no ill Effects; but they are not good for those who have a Looseness, caused by the slacking of the Fibres, for they'll increase this Disorder.

Principles.

Veal contains much Oil, Phlegm, and volatile Salt.

It agrees at all times, with any Age or Constitution; but 'tis better for weak and tender People, and such as live a sedentary Life, than for those that are strong, robust, and accustomed to constant Exercise, who require more solid Food, and that does not so soon consume as *Veal*.

*Time, Age,
and Con-
stitution.*

REMARKS.

A *Calf* is the young of a *Cow*, or a four-footed Animal well known. We have said it should be chosen when very young, and while it sucks, because then its Flesh, and the other parts, are tender, dainty, and easy of Digestion; whereas these same parts will afterwards become drier, harder, and consequently not so easy of Digestion. *Brue-rius* says, the *Romans* and *Italians* left their *Calves* to suck six Months, and sometimes even a whole Year; and that during that time, they took care they should eat no Grass, as being persuaded their Flesh would thereby be more dainty, healthy, and better tasted: In short, as these Animals are naturally of a dry Constitution; the younger they are, better fed with moist Foods, such as Milk is, the more good Effects their Flesh should produce, because 'tis in a better Temper.

Averroes commends *Veal* to such a pitch, that he scruples not to prefer it before Fowls. *Avicen* pretends, 'tis very wholesome, and that it produced good Juices. Lastly, *Galen* says, that roasted *Veal* is easy of Digestion, and very Nourishing. It's eat roasted or boiled, and ordered many other ways: They also make *Veal-pies*, which are very good.

Veal.

Veal is nourishing, cooling and moistning, because it contains an oily, viscous, and balsamick Juice, that is fit to unite with the solid Parts, to embarrass the sharp Humours, and to moderate their Fury and Impetuosity: This *Veal* loosens the Body, by making the Humours contained in the Vessels more fluid, and the Passages more free and open. The good Effects of the Head and Feet of a *Calf*, proceed from the viscous Juice, contained in a large quantity therein. As for a *Calf's* Liver, as it consists of a compact and earthy Substance, as well as those of other Animals, it's not strange it should make the Humours gross, and bind the Body. They make use of the Fat or Suet of *Veal*, and especially that about the Kidneys, in Pomatums: This, as well as the Marrow of the Animal, is of a dissolving Nature.

*The Fat
and Mar-
row of Veal*

Runnet.

The *Runnet*, which is made use of to curdle Milk, and is in Latin called *Coagulum*, is nothing but a cheesy matter, that is found in the lower part of a young *Calf's* Stomach. It's a kind of curdled Milk, which contains much volatile Salt, and serves instead of Leaven, for digesting the Aliments wherewith the *Calf* is fed.

Etymology.

A *Calf* in Latin is called *Vinulus*, à *viridi etate* ; because of its Youth ; or à *vinulando*, id est, *lasciviendo*, to be wanton ; because it runs about, and grows wanton, like most other young Animals.

C H A P. II.

Of Oxen.

Kinds.

There are two general sorts of *Oxen*, viz. tame and wild ones ; the last of which is subdivided into several other Species, which all of them serves for Food in foreign Countries, The *Beef* that you chuse should be as young as may be, fat, tender, and fed with good Food.

*Choice.**Good effects.*

Beef is very nourishing, and is a Food that is not easily separated and dissolved, and is a little binding.

Ill effects.

Galen, in his Third Book of the Nature of Foods, disapproves of the use thereof ; because he says 'tis hard of Digestion, produces gross Humours, and melancholy Affections ; for all that, we do not find, in these Countries where 'tis so much used, it has such ill Effects ; but that most People, who always feed upon nothing but *Beef*, are strong, vigorous, and hail : Indeed, old *Beef* may produce the ill Effects which *Galen* mentions ; but when 'tis young, it is good Food. Again, *Galen* might perhaps have reason to say what he did about *Beef*, in reference to the place where he lived. In a word, 'tis not alike every where, but very much varies, both as to Goodness and Taste, according to the Countries and Pastures your Cattle feed upon.

Beef,

Beef, in all the parts of it, contains much Oil, *Principles.*
volatile Salt and Earth.

Beef, and the other edible parts of an *Ox*, *Time, Age,*
agree at all times, with young bilious People, *and Con-*
with those that have a good Stomach, and are *stitution.*
pretty much used to Exercise or Labour.

REMARKS.

WHEN a *Calf* is grown up, and has attained its full *Bull.*
Strength, 'tis then a *Bull*; but if care be taken to
have the same Gelded before that time, it becomes an *Ox*;
so that the *Ox* differs no otherwise from the *Bull*, saving
that being Gelded, it grows larger and fatter, but not so
strong and fierce, and much easier to be tamed.

A *Cow*, as every Body knows, is the Female; and the *Cow.*
Flesh of *this*, as well as of a *Bull*, is not so wholesome, nor
so pleasant to the Taste as that of an *Ox*; and therefore
'tis not so much used for Food.

Pliny says, that *Cows* do not live above fifteen Years;
and that *Oxen* and *Bulls* will last till Twenty; and that
they are never so strong, as at the Age of five Years.

These Animals differ considerably in respect to bigness, *Difference*
variety of Horns, the different Formation of some parts of
their Bodies, the place from whence they come, and several
other Circumstances, too long to be inserted here.

Alvarezius assures us, That there are some Countries where
the *Cows* are exceeding white, and have no *Horns*, but long
and hanging Ears. These *Cows*, he says, are also as large
as *Camels*. The *Cows* are so small in *Africa*, that they
scarce attain to the bigness of our *Calves*, but at the same
time they are very strong and hardy.

Aristotle observes, That the *Oxen* of *Egypt* are larger
than those of *Greece*: Every Body knows they are bigger
in *England* than in *France*; and that their Flesh is better.
There are wild Cattle in *Scotland*, exceeding white, and
having much Hair on their Necks. These Cattle are fierce,
and abhor Mankind to that degree, that let them but touch
or feel a Plant never so little, they dare not come near it
for several Days.

Some will have it, that there are *Cows* in *Arabia* whose
Horns are like those of *Deer*; and that there are others
also in the same Country, that have but one Horn in their
Foreheads.

The *Beefs* in *North-America* are crooked; and 'tis said,
that in the Country of *Bengal* they are almost as big as *Ele-*
phants.

Beef

Beef is a Food that does not easily waste, because it contains a gross Juice, which being once condensed in the Vessels of the Fibres, sticks so fast there, that 'tis not easily separated therefrom : It's also upon the Account of this earthy Juice that *Beef* is binding.

There are many parts belonging to an *Ox* that is used in Physick, as the Gall, Horns, Tallow, Marrow, &c.

Etymology.

Ox in Latin is *Bos*, and in Greek, βὺς, ἀπὸ τῆς βύβης, ἢ βόσκειν, because it feeds Men with its Labour and Flesh too.

A *Bull* in Latin is *Taurus*, quasi ταυρύεργος, ἀπὸ τοῦ τεταυρίαν, τὴν ὕψαν, à cauda extensione, from the length of its Tail.

A *Cow* with *Calf* in Latin is called, *Forda*, à ferendo, to carry, according to this Line of *Ovid*.

Forda ferens bos est, facundaque dicta ferendo.

CH A P. III.

Of Hogs.

Kinds.

THere are two sorts of *Hogs*, viz. the wild and tame *Hogs* ; we shall speak of the last here, and of the other in the next Chapter.

Choice.

You are to chuse the *Flesh*, and other parts of an *Hog*, that is neither too old nor too young ; but such as is large, fat, tender, and lastly, that has been well fed, as with Acorns, Mast, Beans, Turneps, &c.

Good effects.

All the parts of an *Hog* is nourishing enough, and affords Meat that does not easily waste, and such as makes the Body a little Laxative.

Ill effects.

Pork is hard of Digestion, produces many dull, viscous and gross Humours, and is looked upon to be bad for gouty Persons.

Principles.

It contains much Oil, volatile Salt and Phlegm.

Time, Age, and Constitution.

It agrees chiefly in cold Weather, with young People of an hot and bilious Constitution, with those that have a good Stomach, and used to Labour and Exercise ; but for old, weak, tender, and idle Persons, it's not good for them.

REMARKS.

REMARKS.

EVERY Body knows, that an *Hog* is a nasty, filthy *Hog*. Creature, that delights in Mire and Ordure; but its Flesh, as well as its other parts, have a good Taste, and are much used for Food.

When a *Hog* is about a Year old, they geld him, and *Maialis*; then he is in Latin called *Maialis*. He then grows fatter, the Flesh more Juicy, and better tasted than before.

A *Sow* in Latin is called *Porca*, or *Scropha*, and not so *Porca* much used for Food as the *Hog*; because the Flesh of it *Scropha* does not taste so well.

As for a *Pig*, in Latin called *Porcellus*, a great many People make a delicate Dish of it roasted; some stuff him with Herbs or Onions: That *Pig*, which is neither too young nor too old, is most healthful; and the reason is, that as this Animal is of a moist Nature, this over-abounding Humidity is to be found very plentifully in him while young, than when somewhat older, when the Fermentation of the Blood, that is then in its full vigour, dissipates and expels the dull and viscous Humours out of the Body; neither must you chuse a *Pig* that is too old; because the Fermentation of its Blood and Humours, having afterwards taken away the most spirituous and exalted Principles, its solid parts are no more animated as before, but become weak, hard of Digestion, and not so proper to produce good Effects.

Porcellus a
Pig.

A *Hog* is a greedy Animal, that makes waste where-ever it comes, and yields no profit, but when 'tis killed; but then you have its Flesh, Fat or Grease, its Puddings, Guts, and other Parts, which are almost all used: This Animal, not without reason, is compared to those Milers, who think of nothing but to heap up Wealth continually at the charge of others, and do no good till they are Dead, when they forced to leave that to others, which they could not carry along with them.

A *Hog* is subject to the Measles, Leprosy, &c. because 'tis full of gross Humours that have but little motion, and such as are like to produce these and the like Diseases.

Pork, I mean the Flesh and other parts of the *Hog*, are nourishing enough, and afford a Food that does not easily waste; because it contains oily, balsamick, and viscous Principles, which easily stick to the Fibres of the Parts, and there stick in such a manner, that they are not easily separated therefrom. *Pork* is also loosning, because the oily, and phlegmatick Principles with which it abounds, loosen the Fibres of the Stomach and Entrails, and dilate the gross Humours contained in those Parts.

Galen pretends to tell us, that *Pork* is not only better tasted than the *Flesh* of other Animals, but also that it is more wholesome: He likewise adds, that 'tis much like unto humane *Flesh*, which he proves in his third Book and second Chapter of the Nature of Foods, by relating a Story of certain Persons, whom he made to eat Man's *Flesh* instead of *Pork*, without their being able, either by their taste or smell, to discern the Cheat put upon them. Lastly, he assures us, that *Pork* when well digested in the Stomach, affords more Nourishment than any other Food; and upon this occasion he says, that the *Athletes*, or young People, that practised Wrestling, and such as were inured to hard Labour, were never so strong and vigorous, as when they fed upon *Pork*; and that when those People, who were used to this Food, did but only one Day live upon the *Flesh* of another Animal, and still continued the same Exercises, they found themselves weaker the next, and not so fit to renew their Labours; and finally, that when they continued several Days to disuse *Pork*, their Strength sensibly decayed, and they grew lean.

We readily agree with *Galen*, that *Pork* may be very nourishing and wholesome, for those who are used to Fatigue and hard Labour; because it's durable Food, and not so soon wasted: But we are far from believing, that *Pork* in general is wholesome; on the contrary we are satisfied, that it ought to be used moderately. In short, the way of this Animal's living is so lazy, idle, and unactive, and the Ordure and Filth it continually feeds upon, shew us plainly, that its *Flesh* is full of viscous and gross Juices, that is fit to produce Humours of the same Nature, to cause Indigestions, and several other Inconveniencies.

As *Pork* is used for Food in several Countries, there are some who do not eat it at all. We have already in another place said it was forbid the *Jews*. The *Arabs*, *Mahometans*, *Moors*, *Tartars*, and several others, still follow this Custom.

Hog's Grease. *Hog's-Grease*, or Leaf of Fat in his Belly, is used in Physick, in order to soften and dissolve.

Bacon. Old *Bacon* melted produces good Effects upon Pock-holes, and in cleansing and closing up of Wounds.

Hogs-dung. *Hog's-dung* outwardly applied is good to stop Bleeding at the Nose, for the Squincy, and Scabs.

Gall. Lastly, *Hog's-Gall* will make the Hair grow, cleanses and cures Ulcers in the Ears.

Etymology. A *Hog* in Latin is *Sus*, from the Greek, *ὕς*, which also signifies the same thing: They called it also *Porcus*, quasi *spurcus*, because it feeds upon Filth and impure things.

Finally,

Finally, they called it formerly *Thysus*, à *Θυσιν*, to sacrifice ; because 'tis pretended, that a *Hog* was the first Beast that was offered in Sacrifice.

C H A P. IV.

Of the *Wild-Boar*.

YO U ought to chuse a *Wild-Boar* that is young, fat, well fed, and tender fleshed : *Choice.* He ought also to be hunted, and well run.

Wild-Boar is very nourishing, and is Food that *Good ef-* doth not soon waste, but yet easier of Digesti- *fects.* on than common *Pork*.

It produces gross Humours, and is not good *ill effects.* for idle and tender Persons.

All the parts of a *Wild-Boar* contain much *Principles.* volatile Salt and Oil.

The Flesh of a *Wild-Boar* is good chiefly in *Time, Age,* Winter, for young People of a hot and bilious *and Con-* Constitution, for those that have a good Sto- *situation.* mach, and that Fatigue much.

R E M A R K S.

TH E *Wild-Boar* is so called, because 'tis of the same shape and bigness with the tame *Hog*, and that it lives in Woods. It's fiercer, more nimble, and rougher bristled than the other. It's usually of a black, or dark-red Colour, though *Pausanias* says he had seen white ones. *Pliny* and other Authors assure us, that there were no *Wild-Boars* in *Candia*, *Africa*, and the *Indies* : And *Ælian* observes, they had none in *Macedonia* ; the *Spaniards* have found some in *America*, which were much smaller, had a shorter Tail, and their Feet made otherwise than those of our *Wild-Boar* ; and their Flesh was also more delicate and easier of Digestion than ours : And lastly, there were those in some places that had a pair of Horns on their Heads.

The *Wild Boar* in Latin is called *Verres sylvaticus*, and the Sow, *Sus fera*, or *Scropha sylvestris*. These Animals couple in the beginning of Winter, and usually keep together for

for thirty Days. The *Sow* pigs in the Spring, and for that end pitches upon the most secret and inaccessible place she can find. When the *Wild-Boar* is about covering the *Sow*, his Bristles stand up prodigiouſly, he foams at the Mouth, and makes a fearful noiſe with his Tusks: He alſo at this time rubs his Teſticles againſt the Bodies of Trees, and that ſometimes ſo ſeverely, that they afterwards become uſeleſs to him. *Homer* ſays, that the *Wild-Boars* which in this manner Geld themſelves, are larger and fiercer than the others.

It's ſaid, that when the *Wild-Boar* has continued ſome time without piſſing, the Urine in the Bladder gathers to ſuch a quantity, and burdens him ſo much, that he cannot run; ſo that if a Huntſman at that time comes upon him, it's impoſſible for him to ſave his Life by flight.

Pliny ſays, that *Servilius Rullus* was the firſt of the *Romans*, who brought up the Hunting of the *Wild-Boar*: However we are here to obſerve, that the Fleſh of all *Wild-Boars* is not a like good. Thoſe that are pen'd up in Parks are not ſo good Food as thoſe that range abroad, and feed upon Roots, Swine-bread, Corn, and all ſorts of Erruits they can meet with.

The *Wild-Boar* is not of ſo moiſt a Nature as the common *Hog*, by reaſon of the Exerciſe, and different Food it lives upon; and for that reaſon, its Fleſh is not ſo viſcous, more agreeable to the Taſte, and eaſier of Diſteſtion; This Fleſh is very nouriſhing, becauſe it contains oily and ballamick Juices; but 'tis proper only for thoſe that are robuſt, and fatigue much, becauſe that being very cloſe and compact in its parts, it requires a ſtrong Stomach to diſteſt it. Moreover, as Perſons who are uſed to much Exerciſe loſe a great deal of their Subſtance, they muſt have groſs Food that ſticks to the Parts, and is not ſo eaſily ſpent.

*Wild-boars
Tusks.*

The *Wild-Boar* for his defence has two long, pretty thick, hard, ſharp-pointed, ſtrong, and crooked Tusks, and theſe grow on each ſide of his Snout, and are very dangerous. When the Beaſt is Dead, they take theſe Tusks, and let Children ſuck them, in order to make their Teeth the more eaſily to break out: They are alſo, when reduced to a fine Powder, uſed in Phyſick; they provoke Sweating and Urine; they conſume and qualify the ſharpneſs of the Humours; they ſtop ſpitting of Blood, and the Doſe is from ſix Grains to thirty or forty.

Teſticles.

The *Wild-Boar's* Teſticles, and other parts for Generation, are proper to make Men vigorous, if internally taken.

*Wild-boars
Greafe.*

Wild-Boar's Greafe being outwardly applied, is of a diſſolving, ſoftning, ſtrengthening, and qualifying Nature.

Its Excrements and Gall being externally applied, dissolve scrophulous Tumours, and cure the Itch. *Excrements and*

The *Wild-Boar* in Latin is *Aper*, quod *asperis versetur in Gall.*
locis; because it usually lives in mountainous and rough *Etymology.*
 Places.

C H A P. V.

Of Lamb.

YOU are to chuse a *Lamb* that is tender, well *Choice.*
 fed, and whose Flesh is delicate, and agreeable to the Taste. The time of eating *Lamb* is commonly in the *Spring.*

Lamb is of a moistning and loosning Nature, *Good effects.*
 very nourishing, and lenifies sharp and pungent *Humours.*

It produces viscous, phlegmatick and gross *Ill effects.*
Humours, especially when it is too young.

It contains much Oil, Phlegm, and volatile *Principles.*
 Salt.

It agrees in warm Weather, with young *bilious* People; but Persons of a hot and phlegmatick Constitution ought to refrain from it, or use it moderately. *Time, Age and Constitution.*

R E M A R K S.

LAMB is a four-footed Animal well known, it's of a pretty moist Nature, and its Flesh full of viscous, and gross Humours, which likewise produce Humours of the same kind: These Juices however make the *Lamb* to be of a moist, cooling Nature, fit to qualify the over-violent Motion of the Humours, and to allay their sharpness.

The older the *Lamb* grows, the less of these Juices it does contain, for so far in proportion as the Fermentation of its Blood increases, it attenuates, and more powerfully expells the dull and gross Matters contained therein.

Lamb-Gall is looked upon to be good in the *Falling-Gall.*
 sickness: They take it from two to eight Drops, in a *Liquor* prepared for that purpose.

The

Runnet.

The Runnet, which is found in the lower part of a *Lamb's* Stomach, is good against Poison; and they also make use of it to curdle Milk.

Etymology.

Lamb in Latin is *Agnus*, ex ἀγρός, chaste; because it was anciently a pure, clean, and proper Sacrifice.

Others derive the Word *Agnus*, quod matrem suam præ cæteris animantibus agnoscat; because he doth more particularly know his Dam, than any other Animal. And indeed, it's somewhat surprizing in a Flock of Four hundred Sheep, to see every little *Lamb* know and distinguish his own Dam by her Bleating; and that they will not themselves give over Bleating, till they have found them.

C H A P. VI.

Of Sheep.

Choice.

YOU are to chuse the Flesh, and such other parts of a *Sheep* as are young, pretty fat, tender, well fed, and bred in a pure and dry Air.

Good Effects.

Well fed *Mutton* yields good Nourishment, and is easy of Digestion.

Ill Effects.

When 'tis Old, it's dry, hard, and not easily digested.

Principles.

Mutton contains much Oil, and volatile Salt, in all the parts of it.

Time, Age, and Constitution.

It agrees at all times, with any Age and Constitution.

R E M A R K S.

WHEN a *Lamb* is attained to such a bigness, they Geld it; but if not, they call it a *Ram*. The *Sheep* is the Female.

Aristotle says, these Animals are very infirm, and exposed to as many Distempers as Mankind.

Ram's Flesh is seldom eat, because of its unpleasant smell, and rank taste, almost like that of an *He-goat*. The Flesh of an *Ewe* is a little more used, yet not much in esteem, because 'tis insipid, viscous, and apt to produce gross Humours, and bad Juice.

As

As for what is properly called *Mutton*, which is the Flesh of a Weather, it's much esteemed, because 'tis tender, well tasted, very molifying, full of oily, balsamick Parts, and volatile Salts, fit to produce the good Effects we attribute to it.

Aristotle says he had observed, that *Sheep* did not live above ten Years, and that usually they did not arrive to that Age; however we may say, they live longer or shorter, according to the Country they are in. In short, *Albertus* relates, that they live twenty Years in some dry Places, and near the Sea. The *Sheep* of *Ethiopia* live twelve or thirteen Years, and the *Rams* fifteen, according to *Aristotle*. Age.

These Animals differ considerably, according to the different Places they are bred in. The *Sheep* of *Egypt* are larger than those of *Greece*: Those of *Ethiopia* have no Wool, but rough Hair like that of *Camels*: There are many Countries where the *Sheep* have such large and heavy Tails, that they can hardly stir them. In *Asia* they have some *Sheep* that are red. *Hector Boetius* says, that they have, in a certain County of *Scotland*, yellow *Sheep*, with their Teeth of a Gold Colour, and their Flesh and Wool of the Colour of *Saffron*. *Eliau* observes, that they are very small at *Chio* for want of Pasture; in the mean time they make very good Cheese of their Milk. In *Africa* the *Rams* and *Sheep* are brought into the World with Horns on their Heads; and they have none at all in *Pontus*. Difference

The Gall of a *Sheep* is made use of to cleanse the Ulcers of the Eyes. Mutton-gall

They make use of its Suet inwardly taken to stop the Bloody-flux: They do also mix it in Ointments, Plaisters, and Pomatums, for dissolving and lenifying. Suet.

A *Weather* in Latin is called *Vervex*, a *verpa*, the Genital, because 'tis Gelded; or else *ab inversis ademptisque testibus*, because its Testicles are cut out. Etymology.

A *Sheep* in Latin is *Ovis*, from *oblazione*, an Offering; because, if we believe *Isidorus*, they at first offered *Sheep*, and not *Bulls* in Sacrifice.

The *Ram* in Latin is *Aries*, *ab ara*, an Altar; because they formerly placed it upon the Altar to be Sacrificed: In Greek they call it *ἄριος*, perhaps ἀπό τῆς ἀρῆς, from the Horns.

C H A P. VII.

Of the *Kid*.*Choice.*

YOU ought to chuse a *Kid* that is young enough, under the Age of six Months, still Sucking, that hath not fed upon Herbs, that has tender delicate Flesh, and is of a good Taste. You ought also to examine whether its Dam was healthy, well fed, and gave her plenty of good Milk.

Good effects.

Kid is nourishing enough, makes good Food, and is easy of Digestion.

Ill effects.

As this Animal grows older, so in proportion its Flesh grows hard, of an unpleasant Smell, bad Taste, and hard of Digestion.

Principles.

Kid, in all the parts of it, contains much Oil, and volatile Salt.

Time, Age, and Constitution.

It agrees at all times, with any Age and Constitution : It's looked upon to be wholesome enough for Persons that are newly recovering from a great Fit of Sickness, wherein they have been brought very low.

R E M A R K S.

Kid.

KID is the young Male of a *Goat* ; the younger it is the more it abounds with oily, and balsamick Juices, that make it nourishing, and apt to produce those other goods Effects that are attributed to it. When it has attained to a certain Age, it becomes an *He-Goat* ; but then its Flesh is of a rank and unpleasant Taste and Smell, especially in Rutting-time ; and therefore not much used for Food ; however, they pretend, that when it has been Gelded, while very young, it fattens much, and yields good Juice.

*He-Goat.**Goat.*

The *Goat* which is the Female is not much used for Food, at least unless very young ; for otherwise her Flesh becomes hard, and not easy of Digestion ; and therefore *Hypocrates* does not approve of the use of it. *Aristotle* and *Plutarch* assure us, That *Goats* are almost always Sick ; and that they

they are subject to a kind of Epilepsy, which they impart to those that eat their Flesh. Others say they have observed them never to be without a Fever; however, there are some Authors who maintain, that *Goats* Flesh digests easily in the Stomach, is very nourishing, and recovers decayed Strength again. It's said, That a certain Wrestler of *Thebes* anciently accustomed himself to live upon *Goat's* Flesh; and that he excelled all others of his time in Strength; and this might be, because the *Goat* being a lively, nimble, and light Animal, and consequently containing many exalted Principles, communicated those very volatile and active Principles to him.

A *Goat* usually lives eight Years, but those of *Ethiopia* *Agg.* live two or three longer: They peel Trees, and do them much hurt. It's said, That the Olive-tree becomes barren, if they do but lick it never so little; and that that was the reason why the *Pagans* would never sacrifice a *Goat* to *Minerva*. It's also said, that the *Goat* runs Mad if she eats sweet *Basil*; and that it kills her to drink of the Water where the Leaves of *Rose-lawrel* have been steeped for some time.

The *Goat* and *He-goat* live willingly among *Sheep* and *Tygers*; and *Plutarch* says, that the *Tyger* has so great a Kindness for these Animals, that if you would bring him a *Goat* in his greatest Extremity of Hunger, he will not touch him.

The Fat and Marrow of the *He goat* are of a softning, *Fat and* dissolving, and qualifying Nature; and are also reputed *Marrow of* to be good for strengthening the Nerves. *the He.*

Goats-dung contains much volatile and sharp Salt, which *goat.* makes it to be of a dissolving, deterfive, drying, and *Verue.* digesting Nature, fit to remove Obstructions in the Bowels, *Goats dung* and good for the Stone, if inwardly taken: They also ap- *Verue.* ply it outwardly for the dissolving of cold Tumours, and other Distempers, wherein 'tis used for attenuating the Humours.

They mix the Gall of a *Goat* with Bread, the whites of *Goats-gall* Eggs, and Oil of Lawrel; and thus 'tis looked upon to be *Verue.* good for a quotidian Ague, if applied by way of Cataplasim to the Navel.

He-goat's Blood, and especially if we believe *Vanbelmont*, *He-goats* that which is taken from his Testicles, being dried in the *Blood.* Sun, is good against Poison, for provoking Sweat, Urine, *Verue.* and Women's Terms; for a Pleurisy, stagnated Blood, and the Stone. The Dose is from twenty Grains, to two Drams.

We sometimes meet with small Stones in the Gall of an *False Be.* *He-goat* and *Goat*, which are very like the true *Bezoar-stone.* *goat.* They are good against Poison, and promote Sweat. *Verue.*

He-Goat in Latin is *Hircus*, *quasi hircus*, hairy ; because, as every Body knows, he is covered with Hair, and has a great Beard.

Etymology. He is called *τρώγης* in Greek, ἀπὸ τοῦ τραγῆν, to eat ; because 'tis a greedy Animal that eats much ; or else *παρατραχὺ τοῦ σίγου ἔχον*, *quod pellem habeat duram & asperam* ; because he hath a hard rough Skin ; or else ἀπὸ τοῦ τρεῖχεν, à *currendo*, to run, because he runs fast.

The *Goat* in Latin is called *Capra*, *quasi carpa*, *quod virgulta carpat* ; because it brouzes, and bites off the tender Branches of Shrubs, and especially of the Vine ; and therefore the ancient Heathens were wont at certain Festivals to sacrifice a *Goat* to *Bacchus*.

Kid in Latin is *Hædus*, *ab edendo*, to eat, because 'tis fat, and very well tasted.

C H A P. VIII.

Of the *Roe-Back*, or *Wild-Roe*.

Choice.

THE *Wild-Roe* ought to be young, tender, fat, and well fed.

Good effects.

its Flesh is good Food, very nourishing, and easily digested. It's also good to open the Body.

Ill effects.

When this Animal is growing old, its Flesh is hard, coarse, and not easy of Digestion.

Principles.

The *Wild-Roe* has much volatile Salt and Oil.

Time, Age, and Constitution.

It agrees at all times, with any Age and Constitution.

R E M A R K S.

THIS Animal is a kind of a wild *He-goat*, or *Goat* : They call it in Latin, while 'tis young and small, *Caprolus*, but when grown big, *Capreus*. The Female is named *Caprea*.

The *Roe-Buck* is much like a *Stag*, but not near so large ; it hath a weak Voice, but his Sight is so good in lieu of that, that he can see by Night as well as by Day. His Horns are branched and small ; he is fearful, and very shy ; He either does not know, or durst not make use of his Horns

Horns to defend himself against the Insults of other Animals, but puts all his Safety in his Heels. He is very nimble, and runs very swiftly. He loves your *Partridges* so well, that he breeds amongst them, and lives in the same places as they do. It's observable, that when the She of this Animal hath lost her Male, she will go and see for another elsewhere; and when she hath found one, she will go and conduct him to the place where she lived before with her former *Roe-buck*: But when the *Buck* hath lost his *Doe*, he then leaves the place he frequented, and goes somewhere else to live with another. There are Plenty of these Animals in the Woods and Mountains of the *Alps*, *Switzerland*, and other Places. They take them in the same manner as they do *Deer*.

Their Flesh produces several good Effects, as before observed; and the reason of it is, That as this Animal is almost always in Motion, his Pores are very open, and continually let out a great quantity of gross and superfluous Moistures, which thereby contribute to the making of the Flesh of the *Roe-buck* more delicate, drier, tenderer, and more agreeable to the Taste: But when this Animal grows old, this continual Transpiration having exhaled away too much moisture, the Flesh also becomes too dry, and consequently hard of Digestion.

Julius Alexandrinus does much magnify the goodness of this Animal's Flesh, he compares it with that of the *Wild-boar*, for the goodness of its Taste, and other good Effects: But all the Difference between them is, that that of the *Wild-Roe* is easier of Digestion, but yet does not yield such solid and durable Nourishment as the other.

They medicinally make use of the Gall of this Animal *Wild-Roe's* against drummings in the Ears, pains in the Teeth, dim-Gall. nels of Sight, and Freckles in the Face.

The *Wild-Roe* is by some called *Dorcas*, *μαργαρίτης*, *Etymology.* à *videndo*, to see; for as we have already observed, it has a very quick Sight. *Marial* calls it by the same name in these Verses:

*Delicium parvo donabis Dorcada nato:
Festatis solet hanc mittere turba iocis.*

C H A P. IX.

Of Fallow-Deer.

Choice.

YOU are to chuse that which is young, tender, fat, and well fed.

Good effects.

The Flesh of this Animal, which we call *Venison*, produces good Juice : It's looked upon to be good against the Palsey, and to remove the Cholick.

Ill effects.

When a *Deer* grows a little oldish, the Flesh becomes hard, and not easy of Digestion.

Principles.

It contains much Oil and volatile Salt, in all the parts of it.

Time, Age, and Consumption.

It's good especially in Winter for old People, for such as are of a phlegmatick Constitution, and abound with pituitous Humours,

R E M A R K S.

Fallow-Deer are a sort of *Wild-Goat* as well as the *Roe-Buck*. It's a horned, four-footed Animal, that is very active, and runs exceeding fast. It's much like a *Stag*, larger than the *Wild-Roe*, and of a yellow Colour. They shed their Horns every Year as well as the *Stag*. Their Tails are longish, and come down to their Hams. The *Doe* is often white all over, and one many times would take her for a *Goat*, but that her Hair is so very short.

The *Fallow-Deer* is naturally very fearful. *Martial* makes him speak, and complain thus ;

*Dente timeur Aper, deffendunt cornua Cervum ;
Imbelles Dama, quid nisi prada sumus ?*

There are a great many People that do not value the Flesh of wild Beasts, because they pretend it produces gross and earthy Humours ; however, that of young *Fallow-Deer* is not only very agreeable to the Taste, but also wholesome enough : In short, as this Animal is almost always in Motion, his Blood and Spirits grow continually more subtil, and the ill Humours evaporate by Transpiration, in the same manner as those of the *Wild-Roe* do ; and therefore the Flesh of this Animal does very near produce the same Effects

Effects as that of the *Wild-Roe* ; however, it is looked upon to be a little more gross, and harder of Digestion. We are to observe, that *Fallow-Deer* do not smell so strong and rank as the *He Goat* does ; and this Difference proceeds from their Pores, being more open, whereby the ill Humours more freely exhale, and are less kept in, than those of the *He-Goat* : Moreover, as the Humours of *Fallow-Deer* are thinner, and more subtil than those of an *He-Goat*, by reason of their greater Fermentation ; these same Humours are also not so fit to produce an ill smell.

The Blood of this Animal being newly let, and presently drank, takes away the dizziness of the Head.

Its Gall is of a deterfivè Nature, and removes Dimness, and Webs over the Eyes.

Its Liver is good against Looseness.

Blood of
Fallow-Deer.
Gall.
Liver.

C H A P. X.

Of the Stag.

YOU ought to chuse that which is young, *Choice.* and even still Sucking, if you can meet with such : It ought also to be fat, tender, and well fed.

Its Flesh is good and durable Food, and very *Good Ef.* Nourishing. *fects.*

As the *Stag* grows old, so in proportion does *Its Effects.* its Flesh grow hard, close, not easy of Digestion, heavy in the Stomach, and apt to produce gross and melancholy Humours. *Galen* doth not approve of the use of it, and *Avicen* pretends it causes quartan Agues.

The *Stag* contains much Oil, volatile Salt and *Principles.* Earth, in all the parts of it.

It agrees at all times, with young bilious Peo- *Time, Age,* ple, who have a good and strong Stomach, and *and Con-* are used to much bodily Exercise ; but old Men, *stitution.* and those of a melancholy Constitution, ought to abstain from it.

REMARKS.

THE Stag is a large four-footed Animal, living in Woods, Vine-yards, and remote places where he can get any thing to feed upon. He is very nimble and light. It hath branched Horns on his Head, for his better Defence, which are shed every Year in the Spring, in the room of which others grow. This Animal is naturally fearful; however, it is at continual Enmity with *Serpents*, which he seeks, and even in their very Caverns, in order to devour them; Some People pretend he will live many Ages; and to confirm this they say, that a very long time after *Cæsar's* Death, there was a Stag with a Collar about his Neck taken, upon which these Words were inscribed, *Hoc me Cæsar donavit*: It's also added, that some Ages after the Death of *Augustus*, they found his Hind with a Collar about her Neck, and this Inscription, *Noli me tangere, quia Cæsaris sum*.

Pliny and *Aristotle* assure us, there are no Stags in *Africa*. Some other Authors maintain the contrary. It's said, that in some places there are white Stags, in others black ones, and some again that are red. These Animals are very large and fat in *Scotland*, and are so numerous, that the People have gone in Troops to hunt and destroy them. There were many of them formerly in *Switzerland*, but there are none now; because that as this Country is better Inhabited than heretofore, the Forrests are not so large as they have been, and consequently have not so many Stags. When these Animals in some parts of the West have been wounded by the Huntsmen, they have recourse to a kind of Penny-royal growing there, that does recover them. The ends of the Horns of the *Virginia Stags* bend towards their Backs. Their Tails are longer than ours. There is also a kind of a Stag in *America* that differs from ours, in that it is not so high, has smaller Horns, and his Hair hanging down almost like our Goats. You meet with Stags in *Mexico* which have long Tails, full of Hair, like those of Mules. These Animals are very strong. A certain *Spanish* Captain once tamed two of them, which he afterwards made use of to draw his Coach instead of Horses.

The Stag is of a dry and melancholy Constitution; so that the younger it is, the more wholesome is its Flesh; for then 'tis moister, more qualified, and properer to produce the good Effects we have attributed thereunto; and therefore the use of this Animal is more for Men's Health while it is yet Sucking, than at any other time: There are some People who will not stay so long, but take them out
of

of their Dams Bellies, and eat them for delicious Food : But I am of Opinion, that they are at that time more apt to produce bad than good Effects ; and the reason is, because they are yet too viscus, and full of superfluous Moistures.

The *Stag* is a lascivious Animal, and in Rutting-time smells almost as rank as the *He-Goat*, and then you must not use his Flesh for Food ; and it would be well that it were not eaten at all after he is three Years old, for from thence forward it begins to be heavy in the Stomach, and hard of Digestion ; however, if he has been Gelded a little time after it has been Calved, its Flesh (besides that, it grows from thence forward more delicious, and agreeable to the Taste) is the more qualified, tenderer, easier of Digestion, and wholesomer.

The *Hind*, as every body knows, is the Female. It generally has no Horns, though *Scaliger* says, he had seen some that had. Its voice is not so strong as the *Stag's*. It has this in common with most other Females of such Animals, that its Flesh is not so good Food as that of the Male ; however, when she is young its Flesh is dainty enough, and pleasant to the Taste : But it ought not to be made use of in Rutting-time.

All agree, that *Venison*, I mean the Flesh of the *Stag*, is much more delicious Food in *Summer*, and especially in *August*, than in *Winter*, by reason of the Fruits which it eats in this Season, that much fatten it : However, some are of opinion, they ought not to be eat in *Summer*, because this Animal then feeds upon *Vipers*, *Serpents*, and the like Creatures, which they look upon to be very Venemous, as if the *Stag* did not eat of them all the Year round : But why should we imagine that these Animals, taken inwardly, should be so pernicious, when we see People daily who eat *Vipers* all up, and receive no harm from them ? It's true, the stinging of a *Viper* and *Serpent* is often Mortal ; because these Animals being in a rage, dart into some little Vein or Artery stung by them, a sharp Juice, that in a short time stagnates the whole Mass of Blood, and hinders its Circulation, in the same manner as if you would open a Vein, and squirt a little Vinegar, Verjuice, or some other acid Liquor into it, in which case the Animal would presently faint away and dye ; however, it does not from hence follow, that Vinegar or Verjuice taken in a large quantity into the Body by the Mouth, must be Poison ; because that then they mix with other Aliments, which blunt and considerably embarrass their sharpness, insomuch that they can operate but very faintly upon the Mass of Blood ; we may therefore likewise say, that the eating of a *Viper* or a *Serpent* can produce no ill Effects ; because the acid

acid Juice wherein all their Venom does consist, besides that there is but a small quantity of it in respect to the ropy and incumbring Particles of the Flesh of those Animals, is cooped and embataffed anew by the other viscus Juices it meets with in the Body, before it mixes with the Mass of Blood : But to come more closely to our Question, and allowing that the *Viper* and *Serpent* being eaten, may sometimes Poison us, which yet is very false, does it from thence follow, that if a *Stag* eats these Animals, we must then abstain from its Flesh, because we suppose it has acquired the ill Qualities that were in the *Viper* and *Serpent* ? and do not we every Day feed upon Animals that eat those things, some of which in respect to us are purging, and others poisonous ? and yet we do not find these Animals produce any purging or poisonous Effect in us. For Example, The *Starling* feeds upon *Hemlock*, and your Poultry sometimes swallow *Spiders*, which many People look upon to be poisonous : We are therefore to believe, that as purging and poisonous things prove to be so by a certain Disposition of their insensible Parts, they will cease to be purging and poisoning as soon as they have lost this Disposition, by assimilating themselves to the solid parts of the Evils which they nourish.

Pliny relates, that he knew some Ladies, who every Morning eat *Venison* to keep them from a Fever ; and that in all likelihood, because they thought this Animal was not subject to this Distemper. Others pretend to prolong their Lives by feeding upon it, because this Animal, as we have observed before, lives a long time ; but these vain Imaginations are so ill grounded, that they fall of themselves, and are not worth confuting.

Stags-horn

Jelly made of them.

Stag's Horns, new come out, and such as we call Velvet-heads, while they are yet soft and tender, serve for Food : They easily cut them into Slices, and dress them several Ways : They also make a Jelly of them : They chiefly make use thereof for that of the off-scouring of the large Horns of the *Deer*, which is done by boiling them in a certain quantity of Water over a small Fire, till the Liquor has attained to the Consistence of a Jelly ; after which, strain it as hard as you can ; and then having beat well the white of an Egg in White-wine, and the Juice of Lemon, they mix the Jelly with as much Sugar as is necessary, and a little *Cinamon* : This done, there is a slight boiling given to the whole, in order to clarify the Liquor, which they strain again, and then let it settle.

Virtue.

This Jelly is very nourishing, good to restore decay'd Strength, to fortify the Stomach, to oppose the malignity of Humours, to stop Diarrheas, Vomitting, and Spitting of Blood.

The

The Marrow and Fat, or Suet, applied outwardly, are *The Mar-* very good against Rheumatifms, for dissolving Tumours, *row and* or the like, for fortifying the Nerves, the Sciatica, and *Fat of the* Fractures. *Stag.*

They also make use of *Stag's* Blood in Physick, after they *Blood.* have dried it in the Sun ; it promotes Sweating, is of a dissolving Nature, and good for the Pleurisy and Gout ; you may take of it as far as a Dram goes.

The *Stag* in Latin is *Cervus*, *ἀπὸ τῶν κεράτων*, from *Etymology.* the Horns which this Animal bears.

C H A P. XI.

Of the Hare.

YOU are to chuse one that is young enough, *Choice.* tender, fat, well fed, and stoutly hunted.

It affords indifferent Nourishment, and produces good Juice enough. *Good Effects.*

But when she is pretty well advanced in Age, *ill Effects.* it's hard of Digestion, causes gross and melancholy Humours, and makes Persons who use it often, heavy and dull.

It contains much Oil, volatile Salt and Earth, *Principles* in all its parts.

It agrees, especially in Winter-time, with *Time, Age,* young sanguine People, and with fat Persons ; *and Constitution.* but such as are Melancholy, and abound with terene Humours, ought to abstain from it, or use it very moderately.

R E M A R K S.

THE Hare is a four-footed Animal well known, she is of a very fearful Nature. Her Sense of Hearing is so exquisite, that the least noise made near her will affect her ; and according as she thinks it nearer or farther off, she delays or hastens her flight. She runs very fast ; *Fijanellus* pretends, 'tis because her fore Feet are shorter than her hinder Legs. She is the only Animal we know of that has Hair in her Mouth, and under her Feet. She lives

lives in Woods, and feeds upon Herbs. In Winter time, when the Earth is covered with Snow, she gnaws the Barks of Trees and Shrubs. *Bargeus* describes her way of Living in this manner :

*Decerpunt laei turgentia gramina campi,
Et culmos segetum, & fibras tellure repositas
Herbarum, & lento morsus in cortice figunt.
Arboris, atque udos attondent undique libros :
Nec parant strato pomorum, aut glandis acervo,
Aut vicia, aut milio, aut procera frondibus ulmi,
Præcipue gratæ sylvestria grana menthe
Quæque colum riguas inculta sylimbria valles,
Et vaga serpillæ, & pulegi nobile gramen
Percipiunt.*

The *Hare* sleeps with her Eyes open, in all probability, because her upper Eye-lid is too little to cover her Eye, which is very large. This Animal multiplies apace. *Varro*, lib. 3. *de re rusticâ*, cap. 12. says upon this Subject, that four or five *Hares* put into a Warren, will in a little time grow a great way towards filling of it. Many People with *Pliny* believe, that *Hares* are *Hermophrodites* ; that they all bear young ones ; and that this is the reason why they multiply so fast ; but a little Observation will easily distinguish the Male from the Female, and detect the Falsity of this Opinion. The *Hare* usually lives to seven Years of Age, and sometimes ten : There is hardly any Country where they are not to be found.

*Difference
in Hares.*

These Animals differ much in Colour : There are some of them that are blueish, others brown, and some again of a yellow Gold-colour. You'll find in Cold and Northern Countries, such as *Muscovy*, *Lithuania*, and *Poland*, many white *Hares* : Some of the like may be also seen in *France*, but 'tis alledged, that those of this Colour are more rare in hot than cold Countries. *Hares* differ also in respect to the Places where they live. Some of them live upon Mountains others in Plains, and others again in moist and marshy Places ; and even in these different places you'll meet with those that are larger and fatter than in others, according as they find more or less Food in those Parts ; and *Aristotle* upon this occasion says, they are smaller in *Egypt* than in *Greece*. The smell of a *Hare* does also very often differ, and they say there are some of them that smell so of *Musk*, that they throw the Dog that hunt them into a kind of Madness. Lastly, there are some *Hares* to be met with in the World that have Horns, but they are not common.

It's a Crime amongst the *Jews* to eat *Hare*, though it has a very good Taste, and is served up to the best of Qualities Tables. *Mundius* says, that anciently in some parts of the World a *Hare* was so much valued, that the common People were not allowed to eat thereof: However, 'tis not always a Food for Man's Health, especially when this Animal is a little oldish; because as she is of a dry and melancholy Constitution, and the older she grows, the more hard is her Flesh, and difficulter of Digestion.

You are therefore to make it your business to chuse a *Hare* that is young enough, because her Flesh then is moister, more tender, and agreeable to the Taste. *Hares* are valued till they are six, seven, or almost eight Months old; but when they are got to be a Year old, they are not then esteemed. There are some People who prize them chiefly when first brought forth into the World, but then they are too viscous.

Those *Hares* which live in moist places are not near so good Food as those that are bred in Plains and Mountains, because the latter feed upon Aromatick Herbs, that make their Flesh of a more exquisite and agreeable Taste. We are also to observe, that a *Hare* is better in Winter than in Summer; because the Cold mellows their Flesh, and makes it tender, the same being naturally a little hard and close.

Some pretend, that the frequent eating of *Hare* gives Persons a fine Vermilion Complexion, and makes them Beautiful; there being some Authors who favour this opinion, and assure it to be true, which was the occasion of *Martial's* making this following Epigram:

*Si quando Leporem minis mihi, Gellia, dicis:
Formosus septem, Marce, diebus eris.
Si non derides, si verum, lux mea, narras,
Edisti nunquam, Gellia, in Leporem.*

Martial in this Epigram ridicules this vain Fancy: In short, if the eating of *Hare* made People handsome, and of a Vermilion Colour, *Gellia*, who was very ugly, ought not to eat of it; because if she did she would grow pretty, which could not be in *Martial's* sight.

There are several parts of the *Hare* used in Physick; the Hair stops Blood, if applied to a Wound; her Blood, Heart, Liver, and Lungs, being dried and beaten to Powder, stop the Bloody-Flux, provoke Urine, and Women's Terms, and are good against the Falling-sickness; the Gall is good for the Eye-sight, taking away the Specks and Films from them: The Fat being externally applied, promotes the ripening, and Suppuration of an Imposthume: The Dung taken inwardly, is good against the Stone and Falling-

*Parts of
Hare used
in Physick.*

Falling-sickness : The Kidneys and Testicles being dried, strengthen the Bladder, are good against a *Diabetes*, dissolve the Stone in the Kidneys, and increase Seed.

The Runnet of a *Hare* is a sort of a cheesy Matter found in the bottom of a *Leveret's* Stomach. It's good against Poison, for hastning Women's Delivery, stopping Loosness, increasing Seed, and against the Falling-sickness.

Etymology. *Hare* in Latin is called *Lepus*, quasi *levis*; because she runs fast, or rather because she treads very softly, by reason her Feet are hairy underneath, as we have before observed.

CHAP. XII.

Of a *Rabbit*.

Choice.

YOU ought to chuse that which is tender, fat, well fed, and neither too young nor too old. *Rabbit* is better in Winter than Summer; because its Flesh is the more tender and mellow.

Good effects.

Rabbit is very Nourishing, and affords good Food.

Ill effects.

When they are young they breed many vicious Humours, and on the contrary, when they are too old, their Flesh becomes dry, hard, and not easy of Digestion.

Principles

A *Rabbit* contains much volatile Salt and Oil.

Time, Age, and Constitution.

It agrees, especially in Winter time, with any Age and Constitution, provided it be used moderately; and that it be endued with the Qualities we have before noted.

REMARKS.

A *Rabbit* is an Animal well known, and like a *Hare* in many things; first, because 'tis very near of the same make, though smaller; secondly, because 'tis of a fearful Nature, runs very fast, is very quick of hearing, and chews the Cud; thirdly, because it multiplies apace, which

which made many say; who believed that a *Hare* was an *Hermaphrodite*, that a *Rabbit* was so too; fourthly, because she is, as well as the *Female-hare*, subject to Superfétation; that is to say, to Conceive anew, though already big. In short, a certain Author reports, that some Huntsmen had observed, that *Rabbits* in the time they gave suck to their young ones, brought two or three more into the World; and that in fourteen or fifteen Days time, they bred again the like number; and this plainly discovers the reason of this Animal's multiplying so fast, so that we need not allow them a second Nature, for solving this Phenomena. In the sixth place, a *Rabbit* lives in the same places, and feeds upon the same Plants as a *Hare* does; and in Winter-time, when the Earth is covered with Snow, it peels off the Barks of Trees and Shrubs: This Animal is pernicious, if numerous any where, because there is almost nothing that grows upon the Earth, which it does not eat or ruin. *Pliny* gives us many Examples of it, which I shall not particularize in this place. Lastly, a *Rabbit* is in several Respects so like a *Hare*, that some Authors have confounded them together, and pretend they differ only in bigness, and so they call a *Rabbit* a little *Hare*.

Rabbits are either wild or tame; the first of which are the more dainty and pleasant Food; not only because they are more in motion, and contain less superfluous Moistures than the others, but also because they feed upon several Aromatick Plants, such as Thyme, Juniper, and the like, which gives their Flesh a nicer and more agreeable Relish. *Rabbits* differ much in respect of their Colour; for some are white, others brown, some black, others yellow, and some again party-coloured.

Though a *Rabbit* is in many things like a *Hare*, yet the Flesh somewhat differs from the other in Taste: It's also moister, tenderer, and more juicy. We do not think that *Rabbits* are such wholesome Food when very young, as when of a middling Age; because they are full of viscus Humours when young, as we have before observed; on the contrary, a *Hare* being of a drier temper than a *Rabbit*, ought to be used younger than the other; though most Authors, who have writ concerning a *Rabbit*, look upon it as bad Food, fit to produce gross and melancholy Humours; however, when it's endued with all the Properties we have mentioned, it produces few ill Effects.

Some fancy, that *Rabbit's* Brains weaken the Memory; because this Animal cannot for a Moment after retain in Mind the Toils laid for her, and that she had just escaped; but this Conjecture being grounded upon a weak Foundation, I shall not stop here, and go about to confute it.

They

The Fat of Rabbers. They make use of *Rabber's* Fat in Physick, and the same is good for the Nerves, and of a dissolving Nature.

Etymology. A *Rabber* in Latin is called *Cuniculus*; because she digs under Ground, and makes a kind of a Mine or Burrough, called also in Latin *Cuniculus*; and this gave *Marial* occasion to make the following Lines:

*Gaudet in effossis habitare Cuniculus antris,
Monstravit tacitas hostibus ille vias.*

Pliny upon this occasion says, that there was anciently a Town in *Spain*, that was wholly undermined by *Rabbers*; and he says, we ought not to be surprized at this extraordinary Matter, seeing there were other Animals that appeared to be more contemptible than *Rabbers*, which also made considerable Havock: For Example, there was a City in *Theffaly* undermined by *Moles*; the Inhabitants of a Town in *France* were forced to quit their Dwellings, by the great number of *Frogs* there: *Grashoppers* produced the same effect in a Town in *Africa*; nay, *Serpents* in other places have devoured even the People, because they being of the opinion of *Pythagoras*, and so not daring to kill these Animals, this gave them an opportunity to multiply to a prodigious number: But this last Instance, though indeed it is terrible, yet it's not so surprizing as the others; because *Serpents* are not such contemptible Animals as those before spoken of.

C H A P. XII.

Of Milk.

Difference **M**ILK differs very much, according to the Nature of the Animal that yields it, to the Age of that Animal, to the Food it lives on, and to the different Seasons of the Year it is used in. You are to chuse that which is white, of a midling Consistence, good smell, and whose taste ought to be altogether free from any thing that is harsh, bitter, sharp, or brackish. Lastly, it should be such as is new milked from an Animal that is neither too young nor too old, but such as are Healthy, Fat, and fed with good Food.

We

We may say in general, that all sorts of Milk, *Good effects.* provided they be endued with the qualities now mentioned, are easy of Digestion, and very Nourishing; that they increase the Seed, relieve Consumptive Persons, and such as are thin and wasted. *Milk* allays heat in the Urine, pains of the Gout, and sharp Humours in the Breast, and other parts. It is good for those who have taken some sharp and corrosive Medicines. It's likewise good against the Bloody-flux, and in Diarrheas, caused by sharp and pungent Humours.

It sometimes incommodes the Stomach and Bowels; for while it is a rarifying of it self in those parts, it swells and distends them. It is pernicious to People in Fevers, to such as are troubled with pituitous Catarrhs, and some Obstructions. *Ill effects.*

Milk contains much Oil, essential Salt, and *Principles.* Phlegm.

It agrees at all times with young People of *Time, Age, and Constitution.* a sanguine Constitution; but old Folks, and such as are of a bilious and phlegmatick Nature, and abound with acid Salts, they'll find no such good Effects by it.

REMARKS:

THE great Benefits we receive from *Milk*, not only by way of Food, but also in Physick, are well known, by the esteem had of it. *Varro* pretends, that of all the Aliments we make use of, *Milk* is the most Nourishing of any: Other Authors also will have it to be the best and wholesomest. In ancient times it was the most common of any Food, according to *Ovid*, l. 4. *Pastor*.

*Lacte mero veteres usi memorantur, & herbis,
Sponte sua si quas terra ferebat, ait.*

Our design here is not to write in praise of *Milk*, but we shall confine our selves with remarking, that it is used by all the Nations of the World. *Pliny, Tacitus, Justin, Caesar, and Salust*, mention some that lived upon no other
N Food

*Different
Opinions
about the
Production
of Milk.*

Food than this. *Galen*, in his fifth Book, *de sanit. tuendâ*, cap. 7. mentions a Man that had lived to be above an hundred Years old, and fed upon nothing in a manner but *Milk*. In several parts of the Northern Countries, there are several People, who all their Life-time eat nothing but Bread, Butter and Cheese, and who use *Milk* for solid and liquid Food. Lastly, many of the Boors in *North-Holland*, and the greatest part of *Friesland*, are satisfied with drinking a little *Milk*, instead of Beer or any other Liquor.

People cannot yet agree about the Production or Generation of *Milk*. The Opinion of the Ancients in this Case are so absurd, and contrary to the Rules of Circulation, that they intirely destroy them. As for our Modern Authors, they all agree, that the nearest matter for the Production of *Milk* is the Chyle: But some pretend, that this Chyle mixes it self with the Mass of Blood, and sometimes circulates with it, before it's convey'd to the Mammary Glands: Others on the contrary will have it to be directly convey'd into the Breasts or Udders, by the particular Vessels which part the Reservatories; and they ground this Opinion upon this, that soon after the Animal has eaten, they find the Breasts or Udder larger and fuller of *Milk* than before; which seems to prove, that it is absolutely necessary to allow of this Conveyance, for our better apprehending how the Chyle gets so soon into the Breasts: Farther they add, that *Milk* retains the Taste, Smell, and Nature of the Food which the Animal fed upon last, viz. If he has eaten astringent Herbs, his *Milk* will be so; if he has eaten purging ones, the *Milk* will be purging; when *Cows* feed upon Violets, the Butter made of their *Milk* smells of Violet: We likewise value *May-Butter* before any other; because *Cows* do then feed upon many good Herbs, that give their *Milk* a very pleasant Taste. *Galen*, in his third Book, *of the Nature of Foods*, relates a thing, of which we still see daily Examples: Some Nurses, says he, who are necessitated, in the time of a kind of Famine, to feed upon bad Food, were not only troubled with Ulcers, but the Children also were subjected to the same Malady, by reason of the bad *Milk* they sucked from them. This same Author speaks also of the *Milk* of certain Goats that was purging, because they eat *Scammony*, *Sea-Lentice*, *Wolf's-milk*. Lastly, we find by daily Experience, that the best way of purging sucking Children, is to give some purging thing to the Nurses, which likewise seems to confirm the Existence of this sort of Conveyance; for without that, say they who maintain the Opinion, the Chyle in mixing it self, and circulating with the Blood, would quickly lose the Nature of the Food which the Animal had taken.

But

But let us examine this Opinion a little, and see whether the Arguments used for it are forcible enough to make us determine the matter in favour of it. In the first place, the Foundation of this whole Fabrick depends upon certain Vessels; which, with all the exactness imaginable, have been searched for by the best Anatomists of this Age, but could never be discovered; which at first dash gives a great foil to this Opinion. Secondly, Shall we believe this Conveyance to be necessary? Nay, is it not on the contrary, somewhat opposite to the perfect Generation of Milk? In short, it looks, that if the Chyle went directly through those passages into the Udders, it could not in the time be so well prepared and digested, as to produce good Milk; whereas, when it has circulated but a little while with the Blood, its grosser parts will be attenuated and broken, by the exalted Principles of the Blood which they meet with; insomuch that this Chyle coming afterwards to filtrate through the Mammary Glands, produces good Milk, that is easily digested by the young of any Animal, and for whom Nature in the first place designed it.

As for the shortness of time wherein the Chyle gets into the Udder; as also the sensible qualities it does retain, of such Foods as the Animal feeds upon; they may be easily solved, without having recourse to this pretended Conveyance. In a word, if all the Blood of an Animal does in an Hours time pass at least thirteen times through the Heart; as *Lower*, in his *Treatise of the Heart*, when he speaks of the motion of the Blood, proves very clearly, and even to a Demonstration; shall it be difficult for us to conceive, provided we allow of this Principle, why the Chyle, which is mixed with the Blood, is conveyed in so short a time into the Udder? and why, having continued so little a while with the Blood, it still retains the Nature of the Aliments?

We cannot enough admire the Provision made by Nature, in filling the Teats of She-Animals, exactly at the time when they want to feed their Young, and in depriving them of it, when they are able to subsist upon other Food; In the mean time, we sometimes meet with Virgins who, because their Courses are stopped, give Milk, tho' that rarely happens. We have also some Examples of Male Creatures that yield Milk. *Aristotle* mentions a He-Goat in the Isle of *Lemnos*, which gave much Milk, of which they made good Cheese. *Matthiolus* reports the same concerning several other He-Goats. Several Authors say they had seen Men, whose Breasts were as full of Milk as Nurses. Lastly, we are assured, that most of the Men in *America* have a great deal of Milk in their Breasts,

Some Virgins and Male Creatures sometimes give Milk.

which in like manner is nourishing, and as good for Infants as that of Women.

*Parts of
Milk.*

Milk, as every Body knows, consists of three sorts of Substances, one of which is for Butter, the other for Cheese, and the last is Serous. While Milk is in its natural State, these three are so united, that they cannot be distinguished, but upon the least Alteration it suffers, the mechanical Analysis of these parts is, as I may say, wrought of it self. We shall more particularly speak of this by and by.

The good Effects produced by Milk, arise from the oily and balsamick parts wherewith it abounds: These are they which make this Aliment very softning, fit to yield good Nourishment, to recover hestick Persons; and lastly, to cure those Diseases that are caused by sharp and pungent Humours.

On the other hand, People in Fevers ought not to use it, because the heat of the Fever soon curdles it. It's liable to the same Inconveniency, when it meets with a Stomach that is full of sharp Humours; neither is it good for those who are subject to Catarrhs or Rheums, or have Obstructions in some of the Parts, because its Principles, which are gross enough, and but of little motion, will but increase the Cause of these Evils, that consist of heavy, viscus, and gross Humours.

Every Body knows, that Milk, according to the difference there is between the Animals that yield it, contains within it more or less Butter, Cheese, and Serum or Whey; and therefore the Milk of one Animal is often more proper than that of another, to some Constitutions, and in some Distempers.

*Woman's
Milk.*

Woman's Milk is often used in Physick: It contains a midling quantity of those parts that afford Butter and Cheese, but much Serum. It's of a qualifying Nature, and very good for hestick Fevers, for Pimples, the Fluxions of the Eyes, and to ease the pains of the Gout: Moreover, as it was designed to give us our first Nourishment, we may from thence conclude, that it agrees with our natural Constitution better than any other Milk; and that it must also produce the best Effects in us, as Experience tells us.

Ass's milk.

Ass's-Milk, as to its Consistence and Vertues, is much like unto that of a Woman's. It's much used against the Pthick, and other Disorders of the Lungs. *Van Helmont* pretends, that the Ass, whose Milk is to be used, ought to be continually curried; and that probably, because he thought the Pores of her Skin was thereby the more opened, and so a freer passage given to the fuliginous Vapours that continually endeavour to get away, and the which, if kept in, would intermix with the Milk, and so hinder it from producing such good Effects.

Goat's

Goat's-Milk does not contain as much of the serous part *Goats-milk* s that of an Ass, and suits Persons of a moist Constitution better than any other. It's a little astringent, because the Goat usually brouzes upon the Sprigs of Oak, Lentils, Turpentine, and several other astringent Plants, which communicate the same Nature to its Milk.

Sheep's-Milk contains yet less Serum than that of the *Sheep's-Milk* Goat, but a great deal of those parts whereof Cheese and Butter do consist, which make it fat and thick; and therefore it is but rarely used; and that in such places where other is scarce, or not to be had. It's observed, that the frequent use of it causes white Spots in the Skin.

Cow's-Milk, of all other, is the most used for Food; it's *Cows-milk* full of the Buttery part, which makes it thick enough, fat, and very proper to nourish and restore the solid parts: It's also more pleasing to the Taste, than several other Milks of different Animals.

Mare's-Milk contains much Serum, and but little of the *Mare and* other parts that produce Butter and Cheese. Camel's- *Camel's-* Milk is used in some places, and in Consistence much like *milk.* unto that of a Mare's: They have both of them very near the same Vertue as Ass's-Milk.

Sow's-Milk is of no use, because 'tis too raw and watery, and according to some Authors, you cannot make any Cheese of it. *Sow's-milk*

The Milk of each Animal is more or less wholesome, *Difference* according to the difference of Seasons. It's more serous, *of Milk,* not so thick, and easier of Digestion, in the Spring, and *according* Summer, than at any other time; and the reason is, be- *to the Sea-* cause the Animal then lives upon moister and more juicy *son, and* Foods: The same may be also said of the Milk of each *Ages of* Animal, in respect to their different Ages: In short, when *Animals.* the Animal is in its Prime, its Milk is better, riper (as I may say) and easier of Digestion, than when 'tis either too young or too old; for in its first State 'tis too raw, and too serous, and in the last too dry, not so creamy, and hath fewer Spirits.

Milk, and especially that of a Cow, is dress'd several ways, *Several* to make it more pleasing to the Taste. They let it lye *ways of r-* by for some time, then skim off the Cream a top, and whip *dering* it, whereby it becomes very good, light, and easy of Di- *Milk.* gestion: This is called whipt Cream, and much used.

They also curdle Milk several ways, but the most common is with a little Runnet, or some other acid thing: This Curdling is wrought, because the Acids which are mixed with the Milk, cause a small Fermentation therein, and do so embarrass and unite the Buttery and Cheesy parts of the Milk that swim in the Serum, that they render them more solid and heavy, and make them precipitate them-

selves to the bottom of the Liquor in form of Curds, at what time the Serum or Whey swims on the top of the Curd. This Whey is of a very cooling and moistning Nature.

Curdled Milk is a little hard of Digestion, and produces gross Humours. *Galen* observes that 'tis very nourishing.

Milk is also ordered several other ways, too long to be mentioned in this place. We shall speak of Butter and Cheese in the next Chapters.

Etymology.

Milk in Latin is called *Lac*, from the Greek λευκος, which signifies white, because Milk is white; others pretend the Word *Lac* comes from the Verb *alligere*, to entice, either because it entices or draws Infants to it, or because Infants of themselves incline to the Breast to suck it.

CHAP. XIV.

Of Butter.

Difference

Choice.

Good effects.

Effects.

There are as many sorts of Butter as there are different Milks of Animals, whereof to make it; that of the Cow is most in use. You are to make choice of that which is fresh, of a good and pleasant Taste, such as has been well made, and if you can, let it be *May-Butter*.

Butter is nourishing and pectoral, it opens the Body, allays the sharpness of corrosive Poisons, is of a dissolving and digesting Nature, and good to ease Pains, and remove Inflammations: They use it in Glysters against Bleeding, and the Dysentery: They rub the Gums of Children with it, in order to their breeding of Teeth the easier. *Matthioli* shews a way how to make a kind of Soot with Butter, which is very good for Rheums, Defluxions of the Eyes, and the Ulcers, which sometimes incommode us.

The too frequent use of Butter relaxes and debilitates the Stomach, takes away the Appetite, provokes Reachings to Vomit, and heats much, especially if it be old.

Butter

Butter contains much Oil, and a little volatile Salt. *Principles.*

It agrees at all times, with any Age and Constitution, though those who have a weak Stomach ought to use it moderately, as well as young People of a hot and bilious Nature ; because it inflames, and in these last easily turns into Cholera. *Time, Age, and Constitution.*

REMARKS.

Butter is nothing else but the Cream of Milk, or the fattest and most oily part thereof, which is separated from the Serum or Whey by Churning ; the more fat and oily parts the Milk does contain the more Butter it yields, and therefore you have more from Cows Milk than any other.

Every Body knows, that Butter is used every where, and there is hardly any Sauce made without it. The Northern People make more use of it than any ; and 'tis pretended, that 'tis Butter that makes them look so fresh and well.

The newer your Butter is, the more pleasant and wholesome you will find it, and the reason is, because its oily and saline Principles are then strictly united together : Whereas on the other side, when Butter is a little too old, it has undergone an internal Fermentation, that hath exalted and disengaged these same Principles, which makes it a little sharp, and at the same time oily and unpleasant. Now, in order to prevent this Fermentation, and the better to make the Butter keep, they salt it, and the Salt operates on this occasion, by stopping up the Pores of the Butter, so as that the Air cannot enter into it so freely, as to communicate to the insensible parts of the Matter, an internal Motion, which in a short space destroys the first Disposition of the parts.

The good Effects produced by Butter, proceeds from its oily and balsamick Principles, which are proper to restore the solid parts of the Body, by sticking to them ; to qualify and embarras the sharp Humours they meet with, and several other the like uses. When they use Butter to excess, these same Principles do so much moisten the Fibres of the Stomach, that they lose their springing Vertue : It also comes to pass, that this part happening to be surcharged with a fat Matter that doth incumber it, makes Efforts to be freed from it : 'tis then that People are inclined to Vomit. Lastly, it's observed, that Butter used immoderately, heats much ; and thereason is, because the

oily and fat parts wherewith it doth abound are easily inflamed; and therefore this is not good Food for bilious Constitutions.

Butter milk Butter-milk is a kind of Serum that remains behind, after the Butter is made. It's very cooling and moistning, and contains a great deal of Cheesy Matter.

Etymology. Butter in Latin is called *Butyrum*, ex βῆρ, *Bos*, an Oxe or Cow, and τυγός, *Coagulum*, Curdled; because they make Butter of the Cream, that seemed to be condensed upon the Milk.

C H A P. XV.

Of Cheese.

Difference **T**Here is a great deal of difference in Cheese, according as 'tis made of the different Animals, as it has been prepared and seasoned, as it is newer or older, and according to its
Choice. Taste, Smell, and other Qualities. We may say, that the best in its kind of any sort, is that which is neither too old, nor too new; that which is fat, and salted enough, of a midling Consistence, of a good Taste and Smell; and lastly, that which has been made of good Milk.
Good effects. It's Nourishing enough, helps Digestion, and produces several other good Effects, if you take but a little of it, according to the following Line:

Casus ille bonus, quem dat avara manus.

Ill effects. When Cheese is too new, 'tis hard of Digestion, heavy upon the Stomach, and causes Wind, and Obstructions; but on the contrary, when 'tis too old, it heats much, by reason of its great Tartness, produces bad Juice, has an unpleasant Smell, and is Binding.

Principles. It contains much Oil, an indifferent quantity of essential Salt, and little Phlegm and Earth.

It

It agrees at all times, with young People *Time, Age, and Constitution.* that are used to hard Exercise or Labour, and have a good Stomach ; but old Folks, and nice Persons used to an idle Life, and that have some touches of the Stone or Gravel, ought to abstain from it, or use it moderately.

REMARKS.

Cheese is nothing else but the Curd of Milk separated from the Whey, and hardened by a slow heat. We shall not dwell in this place upon the way how it is made; since every Body knows it.

We are to look upon Cheese as the grosser and more compact part of the Milk ; from whence we may easily judge, that 'tis nourishing enough, and proves solid Nourishment ; but 'tis hard of Digestion, when made use of to excess ; though otherwise it may help Digestion, if taken sparingly, for then it may serve to ferment other Foods, in the same manner as Leven, which is a sourish Paste, serves to ferment Bread.

You may make Cheese either of skimmed Milk, or that which has the Cream in it, and the last is much better than the other, because of the creamy and butterish part remaining in it, which is the most exalted part of the Milk, and most full of oily Principles, and volatile Salts.

Cheese made of Cow's Milk is that which is mostly used. *Cheese made of Cows-milk.* It's of a very pleasant Taste, nourishing enough, but a little hard of Digestion : Some pretend, that Cheese made of Sheep's Milk is to be preferred before the other, because 'tis easier of Digestion, and is not so gross and compact a Substance as the other ; however, 'tis not so nourishing as Cheese made of Cow's Milk. *Sheep's-Milk.*

They also make Cheese of Goat's Milk, but 'tis not much *Of Goat's Milk, &c.* valued ; however, 'tis easily digested and dissolved. There are several other Animals that yield Milk of which Cheese may be made ; but we shall not speak of them here, because such sort of Cheeses are not in use amongst us. When Cheese is new, is soft, viscid, and full of moisture, and it's then heavy upon the Stomach, windy, and hard of Digestion ; however, 'tis nourishing enough, and a little Laxative : When on the other hand, Cheese that is too old, grows dry, pungent, and burns the Tongue, smells strong and unpleasantly, and produces the several other ill Effects before-mentioned ; because it hath undergone a considerable Fermentation, that has deprived it of the moisture contained therein, and hath so far attenuated and exalted its Principles, that they have almost entirely lost their first

first Disposition and Order. In a Word, old Cheefe can hardly be known to be the same as when it was new ; and *Mauhiolus* seems to be of opinion, that it is then only good for Gouty Persons by being outwardly applied to the parts where they feel their great Pains ; and this Author, to support his Notion, instances some Persons, who by the use thereof have been recovered.

We do therefore conclude, that Cheefe which is neither too old nor too new, is the wholesomest of any. In the first place, because it hath had time to drive out the abounding moisture contained therein ; secondly, because it grows easier of Digestion, by a small Fermentation, which hath sufficiently exalted its Parts ; and lastly, because this same Fermentation hath not had power nor time enough to reduce this Cheefe to that bad State that is brought into, that is too old.

*Why Salt is
put into
Cheese.*

They commonly put Bay-salt into Cheefe for a double reason ; first, because it gives it a better Taste ; and secondly, in order to keep it the longer. Bay-salt operates upon this occasion, by its long and stiff parts which stop up the Pores of the Cheefe, in the same manner as we have already noted in the preceding Chapter, concerning Salt Butter, wherein the Salt produces the same Effect.

*Aversion to
Cheese.*

All sorts of Cheeses are not alike pleasing to the Taste, that of *Roquefort*, *Parmesan*, &c. are for the nicest Tables : There are also several others much esteemed : In the mean time, there are many Persons who have such an Aversion to all sorts of Cheefe, that they can neither bear the sight nor smell of it. I shall not enter here upon explaining from whence this natural Aversion does proceed. *Martin Schoockius* hath wrote a Treatise on purpose, *De aversione Casei*, to which I refer the Reader.

Etymology.

Cheese in Latin is *Caseus*, à *lacte coacto*, quasi *coaxcum* ; because 'tis made of Milk curdled ; or else, *quod sero careat*, quasi *careum* ; because they deprive it, as much as may be, of its serous moisture. Lastly, others pretend, that the word *Caseus* comes from *Casare*, to fall ; because the Cheefe sinks to the bottom of the Vessels, as 'tis separated from the Whey.

C H A P. XVI.

Of a Hen.

THere are two sorts of Hens which differ in *Difference* Colour, the Beauty of their Feathers, in bigness, and several other ways. You are to *Choice.* chuse those that are well fed, tender, young, and that have not yet laid any Eggs.

Their Flesh is pectoral, easily digested, produces good Juice, is very nourishing, increases the *Good effects.* Spirits, moistens and cools, and is very proper for macerated Persons, that are recovering from Sickness. *Avicen* pretends, it makes the Understanding more quick and lively, that it clears the Voice, and considerably increases Seed.

When a Hen is a little oldish, then her Flesh *ill effects.* grows dry, hard, and not easy of Digestion.

A Hen contains much Oil and volatile Salts, in *Principles.* all the Parts of it.

It agrees at all times, with any Age and Constitution : In the mean time, it is better for nice *Time, Age, and Constitution.* Persons, and such as lead an idle Life, than for those who are strong, robust, and used to a violent Exercise, or hard Labour, seeing these last require more solid Food, and that does not so easily waste.

R E M A R K S.

THE Hen is the Female, as the Cock is the Male : She is too well known every where to need any Description here, and is much used for Food. Its Flesh is very savory, and produces the several good Effects before-mentioned ; the reason of which is, that it contains a just proportion of oily and saline Principles, that are strictly united together : In the mean time, when the Hen grows old, her Flesh is hard of Digestion, it grows hard, dry, and like Leather ; because its oily and balsamick parts have been insensibly dispersed, and drained off by the continual Fermentation of its Humours.

Some

Some Persons formerly were of opinion, that the eating of Hens, Chickens and Capons, caused the Gout ; and perhaps there were two things that gave occasion for this popular Error. First, these Animals are subject to the same Disease, and consequently may impart it to those who feed upon them ; but it would follow from hence, that we must contract all the Diseases of every Animal we eat of, which we find otherwise by experience. Secondly, they were inclined to this opinion, from a Consideration that those who lead an idle Life, fare high, and feed upon juicy and nice Food, such as Chickens and Capons, are more afflicted with the Gout than others ; but 'tis not because these People live usually upon Capons and Chickens, that they are subject to this Distemper, but rather by reason of the idle Life they lead, and the excess they go to in all sorts of Pleasures. In short, if it were true, that the eating of these Fowl brought the Gout upon us, we should see nothing else but gouty Persons every where ; for we may say, that there is now-a-days no Food more common than this at all times, and among all Persons, both young and old, sick and well, and of what Constitution soever they are.

*Different
sorts of
Hens.*

It's said, that the Hens at *Padua* are much larger and bigger than the Hens of other Countries. There are some in *Turkey*, who have very beautiful Feathers, and of great Variety. There are some in *Persia* that have no Tails nor Rumps ; and others in *China* that bear Wool, like that of our Sheep. In some parts of the *Indies*, the Flesh and Bones of the Hens are black, and yet taste very well.

*Fat of a
Hen.*

They make use of the fat of an Hen in Physick, for qualifying, dissolving, and softning hardned Parts.

They open a Hen's Body, and apply it hot to the Head, in order to open the Pores in malignant Feavers, and in Distempers of the Brain, as Appoplexy, Frenzy, Lethargy, and Deliriousness.

*Membrane
of a Hen's
Breast.*

They dry the internal Membrane of a Hen's Breast, and reduce it to Powder, and make use of it in this manner, to provoke Urine, help Digestion, fortify the Stomach, and stop Looseness.

C H A P. XVII.

Of Chickens.

CHickens ought to be young, tender, fat, and *Choice.*
well fed. They are better and wholesomer
at two or three Months old, than at any other
time.

Their Flesh is nourishing, pectoral, easy of Di- *Good Ef-*
gestion, moistning, cooling, and has good Juice. *fects.*
Chicken-broth is much used by People in Fevers,
as requiring a very light Food ; and when they
would have this Broth have a certain Vertue in
it, they stuff the Chicken with Drugs fit for that
purpose.

We do not find that the use of Chickens pro- *Ill Effects.*
duces any ill Effects.

They contain much Oil, and volatile Salt.

They agree at all times, with any Age, and *Principles*
sort of Constitution ; however, they are yet less *Time, Age,*
proper than Hens, for those who are used to vi- *and Consti-*
olent Exercises, or hard Labour, who require *tution.*
more solid and durable Food.

R E M A R K S.

A *Chicken*, as every Body knows, is the young of a Hen,
its Flesh is much like that of a Hen's, and is even
more delicious and juicy than the other ; and therefore,
they usually eat the Hen boiled, and *Chickens* roasted.

You are to chuse a *Chicken* that is young enough ; be-
cause that in proportion to its advance in Age, its Flesh
becomes drier, and not so easy of Digestion.

A *Chicken* is very wholesome Food, which is used in
Health as well as in Sicknes. It's hard of Digestion, be-
cause its Flesh is not compact, and close set together. It's
pectoral, moistning, and nourishing, upon account of the
oily and balsamick parts that are abundantly contained
therein. Lastly, it has good Juice, because its oily and
salt Principles are therein in a due Proportion and Con-
junction one with another, which contributes to make the
Juices of this Animal of a good Temper, and fit to pro-
duce good Humours. The

The *Chicken* being of a Substance not so compact and close in its parts, and not so big as a Hen; It's easy enough to imagine, why 'tis not so good as a Hen for labouring Men, for such as are used to Fatigue, and stand in need of solid Food.

CHAP. XVIII.

Of Capon.

Choice.

YOU are to chuse a Capon that is young, tender, fat, well fed, and that hath been bred in a pure and serene Air. Capons are more valued at the Age of six, seven, or eight Months, than at any other time.

Good effects.

Their Flesh is very Nourishing, it produces good Juice, is Restorative, recovers decayed Strength, good for the Pthiick and Consumptions, easy of Digestion; and they often make Broth of it, in order to fortify and recover Strength.

Ill effects.

We do not find that a Capon produces any ill Effect, no more than a Chicken.

Principles.

A Capon contains much volatile Salt and Oil, in all its parts.

Time, Age, and Constitution.

It agrees at all times, with any Age and Constitution.

REMARKS.

A Capon, as every body knows, is a Cock that has been Gelded, in order to make him Fatter, and his flesh of a more tender and delicious Taste. The Cock is a lascivious Animal, that abounds in spirits and seminal Moisture: But as the great heat of his body causes him frequently to evacuate the same, his flesh becomes dry and hard of Digestion; hath but little Taste, and but little used, especially at Dainty Tables.

A Capon on the contrary, which is not subject to the same heat as a Cock, doth not sustain the same loss, and so the most spirituous and balsamick parts of his Blood being kept

kept in, they contribute to make his flesh have a better Juice in it, than that of the Cock's.

The Flesh of a Capon, is in Vertue and Taste much like unto that of a Chicken : In the mean time, that of a Capon is more nourishing, pleasant and properer for People used to fatigue, than the other ; and the Reason is, because this same Flesh contains Juices that are more Concocted, Digested, and fuller of Oily balsamick particles.

Tho' we have observed, that a Cock is no delicious Food, yet Cocks-Combs are delicate Eating.

Cocks

Comb.

They make Broth of a Cock, and upon this occasion they chuse the oldest they can get. This Broth is of an opening and deterlive Nature ; it loosens the body a little, and is both Nourishing and Restorative.

Cock broth.

The Cock is a Fierce, Bold, Courageous and Vigilant Bird, especially that which has a Red Comb, and lively and sparkling Eyes : Danger will not make him recoil ; he'll brook no Rival, he fights with amazing fury, and sometimes till he can hold it no longer ; several Generals in former Times have used Cock-fighting in the presence of their Soldiers, to encourage them to Battle, by the Example of the Animals, which attack one another and defend themselves with so much Address: They give a little Garlick to the Cocks, to heat and animate them before they put them to fight.

When the Cock has gained the Victory, he appears stately, proud, insolent, and crows by way of Triumph ; but when he has been beaten, his spirits are sunk, he cannot Crow, and he is so ashamed of being beaten, that he will go and hide himself in the first place he can come at.

Some will say that a Basilisk cannot hear the crowing of a Cock, but she is presently seized with so terrible a fright, that many times terminates with her Death. *Pliny* assures us that Panthers are much affraid of the Cock. Several Authors observe, that Lyons cannot look upon nor hear the Cock crow without trembling, and *Lucretius* endeavours to explain this natural fear of the Lyons, by these Lines.

— Gallorum in corpore quadam
Semina quæ cum sint oculis immissa Leonum,
Pupillas interfodiunt, &c.

Several parts of a Cock are good in Physick, and therefore they anciently sacrificed Cocks to *Æsculapius*.

Some Physicians assure us, that the Genitals of this Bird, especially while it is young, are good for lean and wasted Persons, and generates seed.

The Genitals of a Cock.

The Fat of a Cock is used in Physick in the same manner as that of an Hen.

Cocks

Cocks brains, and Gall. Cocks brains are good to Stop Looseness; they also look upon his Gall to be good for the Distempers of the Eyes, and to take away Spots and Freckles in the Skin.

C H A P. XIX.

Of the *Turkey-Cock*.

Choice. **Y**OU are to chuse that which is young, tender, fat, and well fed.

Good Effects. It's very Nourishing, produces good Juice, is easily digested, recovers strength, augments the seminal Moisture, and is good for meager Persons, and such as are recovering from sickness.

Ill effects. On the other hand, when it is grown a little oldish, the flesh becomes hard, like Leather; and not easily digested.

Principles It contains much Oil and volatile Salt, in all the parts of it.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution, provided it has the necessary qualities before mentioned.

R E M A R K S:

THE Turkey-Cock is a Bird well known, and as much used for Food, as Capon and Chickens; it has a good Taste, and produces as good Juice as the other. Its flesh is a little firmer, and yields a more solid and durable Nourishment: As for the rest, it may be compared in every respect with Capon and Chicken, being very near of the same Nature.

Etymology. It's said that Turkey-Cocks in *America, New England, and Virginia*, are larger and better tasted, than ours in *Europe*: These Fowls were formerly unknown to the *Europeans*, and were first brought amongst us, out of *Numidia in Africa*, they were also brought from the *Indies*, and that makes some call them the Indian Cocks. The *Greeks* called the Turkey-Hen *Meleagrides*, because they fancied the Sisters of *Meleager*, were turned into these Birds:

As for Turkey-Cocks, they are called *Pavones Indici*, or *Gallopavi* in *Latin*, not because they were of the same kind with Pea-cocks (for they differ much, and are not near so beautiful as the other) but because these two kinds of Birds have some thing in common between them: In short, both the one and the other of them are haughty, malevolent, colerick, self-admiring, and seem to be pleased with your looking upon them.

C H A P. XX.

Of Pidgeons.

THere are several sorts of Pidgeons, which *Kindr.* are distinguished by two general Classes, *viz.* the Tame and Wild Pidgeon.

You are to chuse both of the one and the other: those that are young, tender, fat, fleshy, well fed, and that have been bred in a pure and serene Air. *Choice.*

They are very Nourishing, somewhat binding, *Good effects.* strengthening, and provoke Urine: they are look'd upon to be good for cleansing the Reins, and to expell the gross matters that stick there.

Some Authors pretend the using of Pidgeons cures Convulsions, and is a Preservative against Pestilential distempers. But I will not assure the Reader, that these pretences are well Grounded.

As a Pidgeon grows old, so proportionably *ill effects.* does its flesh become dryer, and more solid; harder of digestion, and fit to produce gross and melancholy humours; and hence it is that many Authors have condemned the use of Pidgeons, and look upon them to be bad Food.

They contain much Oil and volatile Salt, and *principles.* an indifferent quantity of earthy parts.

They agree at all times with any Age and *Time, Age,* Constitution; but those that are melancholy, *and Con.* ought to make use of them more moderately, *situation.* than other Persons.

O

R E M A R K S.

REMARKS.

Tame Pidgeon.
Young Pidgeon.

THE tame Pidgeon is a Bird well known, for being much used by way of Food. When 'tis young, the Flesh is tender, Juicy, and easy of Digestion; because it contains a just proportion of saline, oily, balsamick, and phlegmarick Principles; but as it grows older, so proportionably the fermenting of the Humours dissipates the more humid parts, which afterwards makes its Juices to be gross, earthy, and so apt to render the Flesh hard, and heavy in the Stomach: In the mean time, this Flesh being very nourishing, and producing solid and durable Food, as we shall explain it by and by, It may be proper for those who have a good Digestion, are in continual Exercise of Body, and spend themselves much.

Aristotle and *Pliny* observe, that a tame Pidgeon usually lives eight Years; on the other hand, some Authors assure us, that they had seen those which had lived two and twenty.

Ring-dove.

The Ring-dove is no other than a Wild Pidgeon, that usually sits upon the Boughs of Trees, and will not light upon the Ground; because 'tis of a very shy Nature: Its Flesh has a good Taste, but is drier than that of a tame Pidgeon; the reason of which is, that the Wild Pidgeon being more upon the Wing than the other, does also the more disperse its moisture: The Ancients looked upon it to be good against Venery, as you may see by these Lines of *Marzial*:

— *Inguina torquati tardant hebetantque Palumbi:
Non edat hanc volucrem qui cupit esse salax.*

Some Authors say, Wild-Pidgeons will live till they are thirty Years old, nay sometimes to forty; and the older they grow, the longer considerably do their Claws become, whereby their Age is known, and these Claws of theirs may be cut off, and they'll feel no Inconveniency by it.

Turtle-Dove.

The Turtle-dove is another, and finer kind of Pidgeon, than those already spoken of: The Cock is usually of an Ash colour, with a black Ring about his Neck: There are also some of them white, especially in cold Countries: The Turtle is either wild or tame: They love to live in sandy, rough, and mountainous places, and they keep on the tops of Trees, where they build their Nests; however, they often come down into the Plains and Gardens to seek for Food. *Aristotle* observes, that they go into hot Countries in the Winter, and into cold ones in the Summer. It's observed, they live to be eight Years old.

old, and that the Cock is usually longer lived than the Hen.

The Flesh of the Turtle is not so dry as that of the Wild Pidgeon. It's better tasted, and produces good Juice; when this Bird is fat, tender, and young, it's delicate Food; and this is what *Martial* says of it:

*Dum mihi pinguis eris Turtur, lactuca val bis,
Et cochleas tibi habe; perdere nolo famem.*

Galen also much extolls the goodness of the Turtle, and says, that it is a Food that is neither too gross nor too slight, and in a Word very wholesome.

Pidgeons are to be found almost every where. There were anciently multitudes of them in *Africa*, because it was not lawful to eat them. There are a great many of them still in *Cyprus*, *Sicily*, and several other Countries; because these Birds were Consecrated to the Goddess *Venus*.

We may say in general, that all Pidgeons are of a dry Nature, and that in this particular, they do not differ one from another, but as they are more or less so; their Flesh is Nourishing, because it contains a great many oily and balsamick Parts: It also yields good and solid Nutriment, because that being compact and close set together, it sticks in such a manner to the solid Parts, that it cannot without Difficulty be separated from it. Lastly, the Flesh of a Pidgeon fortifies and binds, not only because it contains many exalted Principles, but also because that being but a little moist, and full of some earthy Parts, the superfluous Moistures which relax the Fibres of the Entrails, are swallowed up thereby.

Physicians use a Pidgeon opened alive, against the Apoplexy, Lethargy, and Frenzy, by applying the same hot to the Feet. It operates in this case, by opening the Pores of the Head, with its volatile and exalted Principles, and thereby facilitating a free passage for the fuliginous Vapours that ascend into the Brain to get out.

The Blood of a Pidgeon newly let, and while it is still warm, is made use of to allay the smarting of the Eyes, and to cure green Wounds thereby: That of the Cock, which has been drawn from under the Wing, is esteemed before any other, as being more spirituous. Pidgeon's blood.

Lastly, Pidgeon's-dung is used in dissolving, strengthning, and discussing Cataplasms. Pidgeon's dung.

A Pidgeon in Latin is called *Columbus*, quod in culminibus ædium degere solet; because it usually lives on the tops of Houses; or else, quod lumbos colat, because 'tis Incontinent; or else, quod collum ejus ad singulas conversiones colores mutat; Etymology.

because its neck, according to the different turns it has, has also different Colours.

The Wild-Pidgeon in Latin is called *Columbus*, ἀπάλλεσθαι, *moveri, palpiare*; or else, *quod parcat lumbis*; because esteemed to be chaste. In short, some pretend to tell us, that if after the Cock and the Hen have once paired, one of them dies, the Survivor will never seek for another Mate.

The Turtle is in Latin, called *Turnus*, from the Cooing it makes.

CH A P. XXI.

Of the Goose.

*Kinds.
Choice.*

THERE are two sorts of *Geese*, the tame and the wild; you are to chuse of either of them, that which is tender, neither too young nor too old, well fed, and that hath been bred in a pure and serene Air.

Good effects.

Geese are nourishing enough, and very solid and durable Food.

Ill effects.

It's a little hard of Digestion, and when it is too young, then its Flesh is viscous, and apt to produce gross and excrementitious Humours; whereas on the contrary, when 'tis too old, it's dry, hard, has a bad Juice, and causes Indigestions and Fevers.

Principles.

Goose contains much Oil, and volatile Salt: The tame one does also contain much Phlegm, but the wild one has not so much.

*Time, Age,
and Con-
stitution.*

Both the one and the other, in Winter time, do agree with young bilious People, who have a good Stomach, and are used to Exercise and Labour.

REMARKS.

REMARKS.

GOOSE is a Food that is pleasing enough to the taste. The Wild one tastes better (says our Author) than the tame one ; because that being much more upon the motion than the other, its Flesh is not so full of viscous and gross Juices.

The *Goose* lives in cold, moist, and watry places. You meet with this Bird almost in all Countries. They live long, especially the Wild *Goose*, if we believe some Authors. *William Gratarolus* observes, that they'll live to be twenty ; and *Albertus* say, sixty Years old. The Tame *Goose* flies but little, and rises not far from the Ground ; whereas the Wild one flies high and swift.

A *Goose* lives by Land and Water, as Amphibious Animals do ; but the tame one lives more upon Land than the other. In short, Wild *Geese* are almost always found in moist and marshy Places ; and there are a great many of them in *Ethiopia*, which make great Havock in the Country.

It's observed, that a *Goose* is very vigilant, and sleeps so slightly, that the least noise awakes her ; and some People pretend, that this Bird is at least as useful as a Dog in the Night, to watch a House ; for as soon as it hears any thing, it ceases not to make a noise, where she seems to call the People of the House to her Relief ; of which there is indeed a remarkable Example : When the *Gauls* were in the Night upon entering the Capital of *Rome*, they gave the Dogs that were therein some Victuals, to prevent their Barking, which had the desired Effect : But nothing of Food that they threw before the *Geese* could hinder their Clamour, and awake the *Romans*. From thence forward there were yearly Honours done at *Rome* to the *Goose* for her Vigilance ; and the Dogs were also annually Punished for their Negligence.

It may be said in general, that the Flesh of a *Goose* is more agreeable to the Taste than it is wholesome. In short, it always abounds with heavy and gross Juices, that make it hard of Digestion, and therefore it ought to be very moderately used : However, 'tis proper enough for robustick People that have a good Stomach, because it is nourishing enough, and is a durable and solid Food.

Some pretend to tell us, that *Goose Flesh*, on which the *Jews* frequently feed, does not a little contribute to make them of a melancholy Temper, of a dull, sad, gloomy Humour, and of a bad Colour. The ancient *Britains* scrupled to eat *Geese* ; but the *English* do it now with pleasure.

Of all the parts of a *Goose*, *Galen* approves of none but the Liver and Stomach for Food : However, the Wing is also very good. Some pretend, that *Scipio Merellus*, a Roman Consul, was the first that used *Goose-Liver*. Others ascribe this Honour to *M. Sestius*, a Roman Knight.

Goose-feet. The Skin of a *Goose's* Feet is looked upon to be astringent, and good to stop Bleeding or Flux, if taken to the quantity of half a Dram inwardly, after it has been first reduced to Powder.

Goose-dung. They reduce *Goose-dung* into a Powder, and half a Dram of it is prescribed, in order to rarify and attenuate the Humours, to provoke Sweating, Urine, and Women's Terms, as also to hasten their Delivery in Child-bed.

Goose-blood. *Goose's* Blood is looked upon to be good against Poison, of which two or three Drams are prescribed.

Goose-fat. The Fat of a *Goose* is used in Phytick. It's of a dissolving and mollifying Nature ; it eases the Piles, and pains in the Ears, if put into them : When taken inwardly, it loosens the Body, and those parts of the Body which are affected with the Rheumatism they rub with it.

Etymology. A *Goose* in Latin is *Anser*, *a frequentia & assiduitate nandi* ; because she delights to swim in the Water.

C H A P. XXII.

Of a Duck.

Kinds. **T**Here are two sorts of *Ducks*, viz. the tame and the wild *Duck* ; the last of which has brown and reddish Flesh, more valued for the goodness of its Taste than that of the tame *Duck*.

Choice. Whether you make choice of the one or the other, you are to pitch upon those that are tender, young, fat, fed with good Food, and bred in a pure and serene Air.

Good effects. *Duck* is nourishing enough, and is a Food that is solid and durable. Some Authors think, that the eating of it puts a good Colour into the Face, and makes the Voice pleasant and agreeable.

Ill effects. The *Duck*, and especially the tame one, is hard of Digestion, and breeds dull and gross Humours.

The tame *Duck* contains much Oil, volatile Principles, Salt and Phlegm; and the wild ones have more volatile Salt than the other, but less Phlegm.

Both the one and the other agree in cold Weather, with young haily People, who are used to much Exercise, and have a good Stomach. *Time, Age, and Constitution.*

REMARKS.

A *Duck* is an amphibious Animal; for she lives by Land and Water. The tame one is not so well tasted, nor so wholesome as the wild *Duck*; and the reason is, because she has not near so much Motion, and consequently abounds with dull, viscous, and gross Humours: Moreover, the tame *Duck* lives among Mire and Ordure, and feeds upon nasty things, such as Mire, dead and rotten Fish, Frogs and Toads; whereas the wild ones live upon Food, which they seek for every where: They have also a freer Transpiration, by reason of the Exercise they have, which helps to attenuate and drive out the gross Humours they may have in them; and lastly, more and more to exalt the Principles of the Liquors, and for that reason they abound more with volatile Salt, than the tame ones do.

The *Goose* and *Duck* are much like one another in respect to the Substance of their Flesh, and very near produce the same Effects. The Wing of a *Duck*, as well as that of a *Goose*, is excellent Victuals; and *Marial*, by the following Lines, shews, what were the parts of a *Duck* most in esteem, for the goodness of their Taste.

*Tota mihi ponatur anas, sed pectore tantum,
Et cervice sapit; cetera redde coquo.*

The tame *Duck* rises it self but a little from the Earth, *Tame-duck* and walks slowly, because she is very heavy; but in lieu of that, she swims very easily and fast, and can for a long time hold her Head, and the rest of her Body, under Water, either to seek for somewhat to eat, or to conceal her self.

When a *Duck's* Egg is hatched by a Hen, it's divertin; enough to observe, that the Hen does not at first know her own young; and as the *Duckling*, as soon as it is out of the Shell, runs into the Dirt, and to swim in the Water by natural Instinct: The Hen laments, mourns, and calls for it in as mournful and compassionate a Manner as can be.

The Liver of a *Duck*, besides that it hath a very good *Duck's* Relish, is also looked upon to be good for stopping the liver. Flowing of the Liver.

The Fat of a *Duck* is of a mollifying, dissolving, and softening Nature.

They open the Body of a *Duck*, and apply it warm to the Belly in the Wind-Cholick.

Wild-duck. There are several sorts of Wild-Ducks, that differ from one another in bigness, form, cry and colour. There are some of them which fly slow, and others very swiftly: However, we may say in General, that Wild-Ducks, for the most part, fly faster than tame ones: They usually live where there are Rivers, Marshes, and Lakes.

Teal. The Teal is put in the number of Wild-Ducks, of which 'tis a particular Species; and of these there are two sorts, the one small and the other large; the small, which is most in use for Food, is in every thing like unto your common Ducks, saving that it is not so large, but of a more agreeable Taste, and easier of Digestion.

Macreuse. There is a Sea-bird, which the *French* call *Macreuse*, that is reckoned in the number of Wild-Ducks. It's of a dark Colour, and flies heavily; but when it has a mind to come hastily away from a place, the Bird sustains it self upon the ends of its Wings and Feet, and in this manner runs lightly and swiftly upon the surface of the Water. This Bird feeds upon Insects, Sea-weeds, and Fish. Its Flesh is hard, and like Leather, especially when 'tis old, and therefore it should not be eaten but when young. This same Flesh tastes also of Fish, and the *Romanists* allow the use of it in Lent.

Etymology. A Duck in Latin is *Anas*, and in Greek, *νῆπτα ἀ γαῖα*, *nato*; because she swims very fast, as before noted.

C H A P. XXIII.

Of a Partridge.

Kinds. **T**HERE are several kinds of Partridges which ought to be chosen, while they are young, tender, well fed, and of a good Taste.

Choice. The Partridge is of a restorative, strengthening, and very nourishing Nature: It's easy of Digestion, increases Seed, and Milk in Nurses Breasts; produces good Juice, and proves a solid and durable Food. It's good in Diarrheas.

Ill Effects. When a Partridge is old, his Flesh is hard, like Leather, not easy of Digestion, and disagreeable to the Taste.

The

The Partridge, in all the parts of it, contains *Principles*. much Oil, and volatile Salt.

It agrees in cold Weather, with any Age and *Time*, Constitution, but more especially with Persons *Age and* recovering from Sickness, and those who are of *Constitution*. a cold and phlegmatick Temper.

REMARKS.

A Partridge is a Bird much valued, for the goodness of its Taste, and the good Effects it doth produce. The red Partridge is more esteemed than the others. It feeds upon Snails, Seed, and the tender tops of several Trees, and other Plants.

Our Partridges are very near as big as a Pidgeon, and in some places larger. *Strabo* in his 15th Book says, that *Porus*, King of the *Indies*, made a Present to *Augustus* of a Partridge that was larger than a Vulture. Some Authors say, there are red ones in the Isle of *Chio* as big as Hens. You have white ones in several Places; as also Ash-coloured ones, and others of a different Hue, and are very well tasted.

Some Authors assure us, that the Partridge is so wanton and lascivious, that as often as the Cock sees, or even hears the Hen, he cannot forbear treading her: It's also said, if you should lay a Looking-glass before him, he'll run to his Picture, and do the same thing; and that when he meets with the Hen's Eggs, he breaks them, for fear he should lose her Company, while she sits upon them.

The Partridge lives usually fifteen or sixteen Years; and *Aristotle* says, he sometimes attains to the Age of five and twenty. They cannot raise themselves high from the Earth, because they are heavy; but they fly with much force and briskness.

The Partridge's Flesh is firm, and full of viscous Moistures; and for that reason, 'tis very well tasted, good in Diarrheas, and for pituitous and phlegmatick People. The eating of Partridge increases Seed, is very nourishing, and wholesome for Persons recovering from Sickness; not only because it contains many oily and balsamick Parts, that are fit to unite with the solid Parts, and to restore them, but also by the assistance received from its volatile Salts, which keep the Liquor in a just Fluidity, and increase the Animal Spirits.

When a Partridge is old, the Fermentation of its Humours does insensibly carry off its more volatile and moist Parts; and therefore its Flesh then becomes hard, dry, not easy of Digestion, and has little Taste. A

A Partridge ought not to be eaten as soon as 'tis killed, but should for some time be exposed to the Air ; for by that means its Flesh will grow more tender and short, by a small Fermentation wrought therein.

Blood and Gall of a Partridge.

Physicians make use of the Blood and Gall of a Partridge, for Ulcers in the Eyes, and Cataracts and Webs, which are put in while hot, and first drawn from the Bird.

Partridge-Feathers.

They also make use of the Feathers of a Partridge, to cure the Vapours in Women ; for which end, they are burnt and smell to.

The Marrow and Brains of a Partridge.

The Marrow and Brains of a Partridge, being eaten, are good for curing the Jaundice.

Brains of a Partridge.

A Partridge in Latin is *Perdix*, which Name it had from the noise it makes, which seems somewhat like the Etymology. Word.

C H A P. XXIV.

Of a Pheasant.

Choice.

YOU ought to chuse that which is young, tender, fat, and well fed.

Good Effects.

It's Nourishing enough, produces good Juice, solid and durable Food : It's of a fortifying and restorative Nature, good for hectick Fevers, and Persons recovering from Sickness. It's easy of Digestion ; and 'tis pretended, that the use of it is wholesome, and good for Epilepsies and Convulsions.

Ill effects.

The Pheasant produces no ill Effects, unless immoderately used.

Principles

It contains much Oil, and volatile Salt.

Time, Age, and Confirmation.

The Pheasant is best in Autumn, when 'tis fatter than at any other time, and suits any Age and Constitution.

REMARKS

REMARKS.

THE Pheasant is a Bird almost as big as a Cock. It hath a long Beak, an Inch thick, and crooked at the end. His Tail is very long; and there are but few Birds that have so exquisite and delicious a Taste as the Pheasant; and therefore is served up to the Tables of People of Quality.

There is the Male and the Female; the first of which is larger, fairer and better tasted than the other. *Averroes* prefers a Pheasant before all other Birds, for the goodness of its Taste, and wholesomeness. *Galen* compares the Flesh of a Pheasant with that of a Hen or Chicken, tho' a Pheasant has a much better Taste than a Hen: It's also drier; and the reason is, because it lives in Woods, enjoys a free and dry Air, and has much Exercise.

The Pheasant is not so wanton and lascivious as the Partridge; but we may say, it's dull and stupid, for when he has once hid his Head, he thinks the rest of his Body is not seen. He loves and admires himself so much, that he may be easily taken, when he is employed that way.

The Flesh of the Pheasant produces the several good Effects we have mentioned; first, because 'tis neither too moist, nor filled with viscous and gross Juices, but indifferent dry; and secondly, because it contains a convenient proportion of oily and balsamick Parts, and volatile Salts.

The Fat of a Pheasant, being externally applied, fortifies the Nerves, dissolves Swellings, and gives ease in the Rheumatism. Fat of a Pheasant.

There is another kind of Pheasant in Latin called *Urogallus*, and this is subdivided into two other Species, viz. the great and little ones; the first is as large as a Turkey-Cock, has a black Head, short Bill, long Neck, and its Feathers of a blackish or reddish Colour. Another kind of Pheasant.

The second is called *Phasianus montanus*, the Mountain-Pheasant, and differs from the other, only that it is much smaller.

These Birds live in Mountains, Forrests, and Northern Climates. It's said, they lye in Winter under the Snow for three Months together: Their Flesh is very Savoury, and has the same Vertue with that of a Pheasant. It is dry enough, and consequently contains but a few viscous and gross Humours. Lastly, It produces good Juice, and is a solid and lasting Food.

Caligula ordered these sorts of Birds to be sacrificed to him. Their Fat has the same Vertue as that of the common Pheasant.

This

Etymology. This Bird is in Latin called *Urogallus*, *ab uro*, to burn, and *Gallus*, a Cock ; because 'tis like a Cock, and so very hot, that it can continue under the Snow for several Months, and not be hurt.

The Pheasant is by some called *Phasianus*, *quasi faciens sanum*, because 'tis very good Food ; but its true Latin Name is *Phasianus*, à *Phasi Colchidis fluvio* ; because it was first found near a River of *Colchos*, called *Phasis* ; from whence 'tis pretended, the *Argonaus* brought this Bird into *Greece*, and so to us ; and this is proved by these Lines of *Marial* :

*Argivâ primum sum transportata carinâ ;
Ante mihi notum, nil nisi Phasis erat.*

CHAP. XXV.

Of a Quail.

Choice.

YOU are to chuse that which is young, tender, and well fed.

Good effects.

It's very Nourishing, creates an Appetite, and produces good Juice.

Effects.

Several Authors look upon Quails to be very bad Food, though not so much as they would have it to be : Indeed, it's somewhat hard of Digestion, especially when old. We shall in our Remarks speak more at large of its supposed ill Effects.

Principles.

It contains much Oil and volatile Salt.

Time, Age, and Constitution.

It agrees at all times, with any Age and Constitution, provided it be moderately used.

REMARKS.

THE Quail is a small Bird somewhat bigger than a Thrush, finely feathered, and has a pleasant Note. It usually feeds upon Millet, Corn, and other Grains. It's such tender, and delicious Food, that 'tis served to the best Tables.

Most Authors do not agree about the Effects produced by the Quail. *Averroes* pretends it has good Juice, and that

that it is good for Persons recovering from Sickneſs, and ſuch as enjoy perfect Health ; which we willingly agree to, becauſe in the firſt place we have not experienced any ill Effects produced by the Quail : Secondly, becauſe we find its Fleſh to conſiſt of a Subſtance that is a little compact in the parts thereof ; and that it contains a convenient proportion of oily and baſamick Principles, and of volatile Salts. Indeed, 'tis ſometimes not ſo eaſy of Diſteſtion, and this proceeds from its over-fatneſs, that is heavy on the Stomach ; but when it is uſed moderately, there is none of this ſmall Inconvenience to be met with from it.

Galen, *Pliny*, and *Avicen*, do on the contrary aſſure us, that the Quail is very dangerous Food ; and *Galen* ſays, he had ſeen ſeveral Perſons in *Phocis*, *Boetia*, and *Doris*, that fell into Convulſions and Epilepſies, that had eaten thereof ; and this, as he imagines, was produced from the Quails of this Country's feeding upon Helebores ; tho', on the contrary, this Plant ſeems to me to be likelier to cure than to cauſe the Epilepſy ; for the ſame working by Stool and Vomiting, may expel the ſharp and pungent Humours that cauſe it ; but though Helebores of it ſelf were proper for the producing of Epilepſies ; and that Quails very frequently fed upon it, it would not from thence follow that Quails were ſo apt to cauſe Epilepſies, ſince the Helebores, by aſſimilating it ſelf with the ſolid parts of the Quails, muſt have loſt a certain Diſpoſition of its inſenſible Parts, wherein alone this pretended Malignity might conſiſt. We have already handled this Matter in the Chapter of the Stag, to which we refer the Reader.

Thoſe who are of *Galen*'s Opinion, in reſpect to a Quail, further ſay, for the maintaining of it, that Quails being very liable to epileptical Motions, may impart the ſame to thoſe that eat them ; but it would follow from hence, that Goats, Sheep, Capons, Turtles, and ſeveral other Animals commonly eat by us, and that are often ſubject to Epilepſies, muſt communicate the ſame to us, which we have not yet experienced : Some of the Ancients following the falſe Reaſoning of *Galen*, in reſpect to the effects of the Quail, will have it eaten with Coriander-ſeed, Vinegar, and ſeveral other Ingredients, which will make it loſe its good Taſte, and ſo pretend hereby to diſeſt it of its ſuppoſed Malignity ; but as we are not yet ſo well convinced of its being ſo pernicious, we ſhall hold our ſelves free to ſeaſon the Quail with what we ſhall deem moſt proper to improve its pleaſant Taſte ; and we ſhall not trouble our ſelves about correcting a pretended ill Quality, of which we have no manner of Experience.

The

The Quail does not rise high above the Earth, and flies heavily ; for which reason, *Pliny* calls it rather a terrestrial than aerial Bird ; but Nature has made it amends, by the great Agility of its Feet, whereby he runs extremely swift. It's a wanton and lascivious Bird as well as the Partridge. One Cock can serve many Hens ; and 'tis said, that as soon as he sees or hears the Hen, he goes and treads her. *Alberus* observes, that the Hens are but few, in comparilon of the great number of Cocks.

The Fat and Dung of the Quail The Fat of the Quail is good to take away specks in the Eyes, as its Dung when dried and reduced to Powder is for the Falling-sickness.

The Quail in Latin is called *Coturnix*, its Name being deduced from its Note, as well as those of several other Birds, as *Athenaeus*, lib. 9. cap. 15. does observe.

C H A P. XXVI.

Of Thrushes.

Choice. **Y**OU are to chuse those that are tender, young, fat, well fed, and catch'd in cold Weather ; for they are then daintier, and of a more exquisite Taste.

Good Effects. They create an Appetite, fortify the Stomach, nourish much, produce a good Juice, and are wholesome for Persons recovering from Sickness. Some Authors look upon them to be good against the Falling-sickness.

Ill Effects. They produce no ill Effects, unless they are used to excess.

Principles. They contain much Oil and volatile Salt.

Time, Age, and Constitution. They agree, especially in cold Weather, with any Age and Constitution.

R E M A R K S.

A Thrush is a Bird that is a little bigger than a Lark, whose delicate Taste has recommended it to the best Tables. It was much esteemed by the Ancients. *Marial* prefers the *Hare* before other Quadrupedes, and the Thrush beyond other Birds. *Horace* also says, there is no nicer Food

Food than the Thrush, and *Galen* reckons it of the number of Aliments that have a good Juice.

There are Thrushes almost in all Countries. They live upon the Berries of Myrtle, Juniper, Elder, and Ivy; they also feed upon Olives, Acorns, Insects, Worms and Flies. They build their Nests on the tops of Trees. They are docile, and will soon learn to speak. *Pliny* relates, that *Agrippina*, the Wife of the Emperor *Claudius*, had a Thrush which spoke as plain as any Man. In the mean time, some Authors assure us, that the Thrush is so Deaf, that it was anciently become a Proverb; and when one was minded to speak of a Man that was very Deaf, he said, *he was much, or more so than a Thrush.*

The Thrush, as we have observed, feeds upon good things, enjoys a free Transpiration, and has exercise of Body suitable thereunto. Its Juices are also well qualified, by reason of the Union and exact proportion there is between their oily and saline Principles; and this makes the Thrush to be such delicious Meat. It's very Nourishing, because it contains many oily and balsamick Parts. It creates an Appetite, and fortifies the Stomach, by its volatile and exalted Principles. It produces good Nourishment, and is good for People recovering from Sickness, for several Reasons: In the first place, because the Flesh of the Thrush is neither too gross nor too thin, and contains but few viscous Juices: Secondly, because 'tis easy of Digestion; and lastly, because it contains Principles that are fit to recruit the solid Parts, and to increase the Animal Spirits.

C H A P. XXVII.

Of Black-birds.

A Black-bird ought to be young, tender, *Choice.* large, and well fed.

It produces good Juice, is nourishing enough, *Good of* and easily Digested, if chosen as before-menti-*fects.* oned: It's also looked upon to be good for the Bloody-flux and Looseness.

It produces no ill Effects, unless eaten to ex-*ill effects.* cess: In the mean time, the older they grow,
and

and the less fat they are, the harder does their Flesh become, neither is it so easily Digested.

Principles. It contains much Oil and volatile Salt.
Time, Age, and Constitution. It agrees at all times, with any Age and sort of Constitution.

REMARKS.

THE Black-bird has many things in common with the Thrush. It's about the bigness of some Magpies, and usually blackish, though in some places there are white Birds of this Kind, but they are scarce. The Black-bird lives in thick Woods and rough Places, upon Trees, and in cracks of old Walls. They sing well enough, are docible, and easily learn what is taught them; but their Voice is not so Articulate as a Parrots; the reason is, because a Parrot has a large Tongue like that of a Man, and a large and crooked Bill; whereas the Black-bird's Tongue is narrow, and his Bill too, as well as sharp at the end and compact. He feeds in a manner upon the same things as the Thrush does, as upon the Berries of Myrtle, Sorrel, Elder, and Holly. When he is kept in a Cage, and that you would have him have a good and pleasant Voice, feed him with Flesh. It's said, this Food pleases him best, and will produce the Effect before-mentioned.

The Black-birds are like Thrushes in many things, yet they are not so delicious and easy of Digestion; however, they may be reckoned among those Foods that produce a good Juice; because that in the first place, being used to much Exercise, they do not contain many viscus and gross Humours; and secondly, because their Flesh has many oily and balsamick Parts in it, as well as volatile Salts, that are apt to produce all the good Effects we have attributed to it.

Etymology. The Black-bird in Latia is *Merula*, quasi *Medula*; and indeed, the Ancients called him so, according to the Testimony of *Isidorus*, eo quod *moduletur*; because he sings pleasantly enough.

This Bird was also called *Nigretta* by some People; because of its being black, as before-mentioned.

C H A P. XXVIII.

Of Gnatnappers.

YOU are to chuse those that are young, fat, *Choice.*
and especially at the time when Figs or
Grapes are fit to eat.

They are very nourishing, produce a good *Good ef-*
Juice, create an Appetite, easy of Digestion, *fects.*
fortify the Stomach, proper for Persons recover-
ing from Sicknes, and are looked upon to be
good for the Eye-sight.

They are not wholesome, but while young; *ill effects.*
for when they grow old, their Flesh is tough,
and hard of Digestion.

They contain much Oil, and volatile Salt. *Principles.*

They agree at all times, with any Age and *Time, Age,*
Constitution. *and Con-*
stitution.

R E M A R K S.

THE Gnatnapper is a tender and fat Bird, that loves
Figs mightily, for which reason the *Romans* called
it *Ficedula*: Some also named it *Avis Cypria*, the Bird of *Etymology.*
Cyprus; in all probability, because this Island abounded
with them; or else, say they, because a great many were
formerly brought pickled out of this Island into *Europe*.

The Gnatnapper chuses to live in those places where
there are Figs and Grapes. His Feathers change their
Colour in Autumn; and they seem also to change their
Shape, probably because they Mew and grow larger, then
the Crown of their Heads is black; and for that reason,
this Bird has been called *Melancoryphus* in Latin, according
to this Verse:

Sumque Melancoryphus, quod miki fuscus apex.

The Gnatnapper has a curious and delicious Taste,
and is served up to the best Tables. *Pisanellus* says, this
Bird never over-burdens a Man's Stomach; but on the
contrary, that it fortifies; eat never so many of them:
The same Author also adds, that he had known some, who
p having

having eat a great many of them, had spent the whole Day very merrily; from whence 'tis concluded, that this Food supplied them with Spirits enough, with pure Humours, and but little dull and gross Substances. Indeed, as the Gnat-snapper is very tender and delicious, has exercise enough for the enjoying of a free Transpiration, feeds upon good Food, and contains many exalted Principles, it will be no difficult matter for us to comprehend, how this Bird can produce the good Effects that have been attributed to it.

C H A P. XXIX.

Of the *Lark*.

- Kinds.* **T**Here are two sorts of Larks; one that has a Cop or Comb on her Head, and the other without it. You ought to chuse those that are young, tender, fat, and well fed.
- Choice.*
- Good effects.* A Lark yields good Nourishment, and when endued with the necessary Qualities, is easy of Digestion. Her Heart and Blood are looked upon to be good to provoke Urine, and to cure the Cholick in the Belly and Reins.
- Ill effects.* When the Lark is old, her Flesh is hard, dry, and hard of Digestion, and the Juice bad.
- Principles.* It contains much Oil and volatile Salt in it.
- Time, Age, and Constitution.* It agrees with any Age and Constitution, especially in Autumn, when this Bird is fatter, and more delicious, than at any other time of the Year.

R E M A R K S.

THE Lark is a little Bird well known, and lives upon Corn and Worms. She has a very pleasant Note, and therefore many People keep her in a Cage; however, she does not sing at all times, but in the Morning early, when 'tis fair Weather; but in rainy Weather and at Night she is silent.

The

The Lark is a delicious Bird, and much esteemed for the goodness of its Taste, and the happy Effects it produces. As she is much upon the Wing, she has Transpiration enough, and consequently must contain but a few gross Humours, and many volatile and exalted Principles; for which reason, Lark's Flesh is savoury, easy of Digestion, and has good Juice: In the mean time, when this Bird grows old, the more balsamick and volatile Principles insensibly get away, and nothing is left behind but those that are gross and earthy; wherefore, her Flesh is then hard, dry, and not easily digested.

The Lark in Latin is called *Alauda*, *ab insigni Alarum agitatione*; because her Wings are much in Motion.

She is also called *Galerita*, or *Cassita*, *quod apicem Cristae* *Etymology.* *tum, qui Galeam sive Cassidem refert, in Capite habeat*; because she has a Crown or Cop upon her Head, that is like a Helmet.

CHAP. XXX.

Of the Ortolan.

YOU should chuse that which is young, *Choice.* tender, fat, and fed with good Food.

It's Restorative, Strengthening, and Nourishing, increases Seed, is easy of Digestion, produces good Juice, and is supposed also to promote Women's Terms. *Good Effects.*

It produces no ill Effects, unless eaten to *ill effects.* excess.

It contains much volatile Salt and Oil.

It agrees at any time, with any Age and Constitution. *Principles, Time, Age, and Constitution.*

REMARKS.

THIS Bird is about the bigness of a Lark, but rather a little less, very fat, and of different Colours: Her Beak and Legs are inclined to red. She feeds upon several sorts of Seeds, but Millet is that which fattens her most, and that she likes best. She usually lives in warm Countries, such as *Provence, Dauphiny, Languedoc, and Italy.*

The Flesh of this Bird is tender, delicious, juicy, and of an exquisite Taste; and therefore served to the Tables of the best Quality. The good Effects it produces arises from its having but few viscous and gross Humours, but abounding with oily and ballamick Juices, and volatile Salts.

The Fat.

Its Fat is of a lenifying, dissolving, and allaying Nature.

C H A P. XXXI.

Of the Starling.

Choice.

YOU are to chuse that which is young, tender, fat, and that has been fed with good Food.

Good effects.

Its Flesh is Nourishing, and yields good and solid Food, and is looked upon to be good for the Falling-sickness.

Ill effects.

The less fat a Starling is, and the older the Bird grows, the harder and tougher is his Flesh, the Taste is worse, and it's not so easily Digested.

Principles.

The Starling contains much volatile Salt and Oil, in all the parts of it.

Time, Age, and Constitution.

It agrees at all times, with any Age and Constitution, provided it has the Qualities we have now mentioned.

R E M A R K S.

THE Starling is a Bird as big as the Black-bird. It's usually black, but streaked with white, and sometimes red or yellow. The Poets call it *Avis picturata*; because of its Beauty. The Tail of this Bird is short and black, his Feet are almost of the Colour of Saffron, and his Beak like that of a Mag-pye. *Aldrovandus* describes three sorts of them.

This Bird is almost to be found every where. In Summer time he lives in Forests, watry Places, and Meadows; but in the Winter he shelters himself under the Roofs of Houses, and such Holes as he can find: These Birds do also

also many times get into those Bottles which we fasten to the Wall for the benefit of Sparrows. They are great Devourers, and feed upon the Berries of Elder, Grapes, Olives, Millet, Parsnips, Oats, and other Seeds: They also eat Worms, Hemlock, and dead Carcasses; and therefore several Authors look upon them to be bad Food. They are docible, easily tamed and learnt to sing. They go together in Flocks, and sometimes towards Night in such a vast number, and fly with so much Force and Violence, that they form a kind of a Cloud, and make a sort of a noise which might be taken for a Storm.

The Starling is naturally of a dry temper, and therefore if he be not young and fat, you ought not to eat of him; the reason is, because the older he grows, its most balsamick and spirituous parts evaporate away, the Flesh grows hard, not easy to be Digested, and even of a strong and unpleasant Smell.

It's observed, that a Starling in Vintage time is fatter, more delicious and better tasted than at any other time of the Year; and the reason is, because this Bird loves Grapes mightily, eats of them to excess, and even makes considerable havock where-ever he comes.

Galen, in his sixth Book *de tuenda sanis*. places the Starling in the number of attenuating Foods, and that has a good Juice; which must be meant only of that which is young, that hath been fed with good Food, and that lives upon Mountains.

The Starling in Latin is called *Sturnus*, *a cephiv, sternere*, Etymology. *quod terram pedibus radat, & obvia quæque verrat & sternat, dum alimentum sibi quærit*; because this Bird, in searching for Food, scrapes the Earth with his Feet, and turns aside whatever he finds in his way.

C H A P. XXXII.

Of the Lapwing and Plover.

THese Birds ought to be chosen when young, *Choice.* tender, fat, and well fed.

They create an Appetite, yield pretty good *Good of-* Nourishment, digest easily, and are looked upon *fects.* to be good to provoke Urine, to strengthen the Brain, purify the Blood, and for the Falling-sickness.

Effects. They are not very solid Food, but soon waste, and therefore Persons accustomed to great Exercises, or hard Labour, are not to use them.

Principles. They contain much Oil and volatile Salt, in all their parts.

Time, Age, and Constitution. They agree at all times, with any Age and Constitution.

REMARKS.

WE have joyned these two Birds together, because they live in the same places, feed upon the same Food, and their Flesh is alike in Taste, and produces the same Effects: There are also some Authors, who have so confounded these two Birds together, that they have given them the name of *Vanellus* in common.

Lapwing and Plover They are both very near as big a Pidgeon. They usually live near Rivers and Lakes; feed upon Worms and Flies; they fly with great force, and make a great noise in their flight. They are of an exquisite and delicious Taste; but the Plover is yet daintier than the other.

The Plover has a kind of a Cop upon his Head, that is oblong and black; his Neck is green, and the rest of his Body party-coloured. In short, you may see some that is green, black, blue, and white.

Kinds. There are two kinds of Plovers, which differ chiefly in Colour; the first is Yellow, and the other is Ash-coloured.

The Lapwing and Plover being almost always in Motion, and consequently enjoying a free and easy Transpiration, they breed but a few gross Humours, and the Principles of their Humours are exalted, and continually evaporate: From whence it comes to pass, that the Flesh of this Bird is very light, easy of Digestion, and well Tasted.

Etymology. The Plover in Latin is called *Pluvialis*, either because the People believed he prognosticated Rain; or because he is easier taken in rainy Weather than at any other time.

The Lapwing in Latin is called *Vinnellus*, à *vanno*, to fan; because that when he flies, he makes a noise like to that caused by a Fan.

Aldrovandus doth moreover give a Lapwing the Latin Name of *Capelia*; not because this Bird is any ways like a Goat in the shape of his Head, Eyes, or any other part of his Body, but because he makes a noise somewhat like that of a Kid.

C H A P. XXXIII.

Of Moorhens.

THere are a great many different sorts of *Kinds*. Moorhens. You should chuse those that are young, well fed, tender and fat.

They are very Nourishing, and a Food that *Good effects.* is solid and durable enough.

Their Flesh is a little hard, not easily digested, and full of gross Humours, especially when these Birds begin to be old. *ill effects.*

A Moorhen contains much Oil and volatile *Principles.* Salt, in all the parts of it.

It agrees at all times, with young People of a *Time, Age,* strong and hail Constitution, with such as have *and Con-* a good Stomach, and are used to exercise their *stitution.* Bodies much.

R E M A R K S.

THE Moorhen is a Water-Fowl, whose Body is slender, Head small, Feathers of various Colours, Bill long, black, and a little crooked, Tail short, and Legs somewhat long, which helps it to go about in the Water with ease, as also round the Water to seek its Food. She does not swim so easily as many other Water-fowls. They live upon small Fish, little Worms, Insects, Plants, and other things, both in and out of the Water.

Moorhens, especially when they are young and very fat, are served up to the daintiest Tables, though they are not all alike good. There are some of them that taste of the Mud and Fish, and have a very unpleasant Taste, whereas others have an exquisite Taste: However, we may well say in General, that as these Birds feed upon the gross Foods they find about your Marshes, Pools and Rivers, their Flesh is also full of gross Juices, and consequently hard of Digestion; yet these gross Juices made it Nourishing enough, a solid Food, and fit for Persons who have a good Digestion, and fatigue much.

Moorhens are so numerous, as before noted, that it would be almost impossible to describe every Species in particular in this place: However, those which are most com- *Difference*

mon and best known have their peculiar Name : For Example, Some are called *Chloropodes* ; because they have greenish Feet. *Gesner*, *Aldrovandus*, and other famous Authors, have described three different kinds of them. Others are named *Erythropodes*, because their Feet are of a Rose-colour. Others *Phæopodes*, because their Feet are darkish, and Ash-coloured. Others were named *Ochropodes*, because their Feet are as yellow as Saffron, and they are distinguished into great, middle sized, and small ones. Those named *Melampodes* had their Denomination from the blackness of them : The *Peliopodes*, because their Feet are Ash-coloured or white. *Erythræ* are those whose whole Bodies are red ; and the *Hypoleuci*, who had the lower parts of the Body whitish.

C H A P. XXXIV.

Of the *Woodcock*, and *Snipe*.

Choice.

YOU ought to chuse those that are young, tender, fat, and well fed.

Good effects.

They are of a strengthening and restorative Nature, nourishing enough, and a good Food. They increase Milk and Seed.

Ill effects.

They heat much when used to excess, and are not so easy of Digestion when a little oldish.

Principles.

They contain much Oil and volatile Salt in all the parts of them.

Time, Age, and Constitution.

They agree in Winter with any Age and Constitution, provided that they be used moderately.

R E M A R K S.

A Woodcock is a Bird well known, and to be found almost in every Country ; and is served to the best Tables, by reason of its delicious Taste. They appear at all times, but more especially in Winter ; for then they leave the Mountains, by reason of the Snow. Some Authors say, they have a very bad sight, though their Eyes are large enough, and that that is the reason they are so easily

easily caught : It's said also, that they have so nice a smell, that they are intirely led by that in the search of their prey. They do not fly easily, nor rise high above the Ground ; but instead of that, they run very fast ; for they many times escape the Hunters, by the help of their Heels. They are much like unto a Partridge, but their Bill is considerably longer. They live upon Flies and Worms, which they pick out of the Earth with their Bills.

The Snipe is another kind of Woodcock, that differs not from the other, only that it will never grow so big. It's excellent Victuals, and easier digested than a Woodcock. She lives upon Worms.

The good taste of both these Birds, proceeds from the purified Juices contained in them ; as also from their volatile and exalted Principles : They are also the same Principles that make the Flesh of these Birds restorative, strengthening, and fit to produce the other Effects we have mentioned.

The Woodcock in Latin is called *Rusticula*, seu *Becassa*, seu *Gallinago*, seu *Perdix rustica*, according to this Line of *Etymology*.
Marial :

Rustica sum Perdix : quid refert, si sapor idem ?

The Woodcock is also by *Aristotle* called *σκολοπαξ*, because the Bill of this Bird in length resembles a long strait Pole, which is *σκολοπαξ* in Greek.

C H A P. XXXV.

Of Eggs.

E G G S differ very much, according to the *Difference* Birds that lay them, according to their Colour, to their Form, bigness, Age, and lastly, the different way of dressing them. Those most used in Food are Hens Eggs. You ought to chuse *Choice*. those that are new laid. Some Authors do also require, that they should be very white and long, according to the following Verses, that are well known :

Regula

*Regula Presbyteri jubet hoc pro lege teneri,
Quod bona sint ova, candida, longa, nova.*

Horace seems also to be of the same Opinion by these Lines.

*Longa quibus facies ovis erit illa memento
Ut succi melioris, & ut magis alba, rotundis
Ponere.*

Good Effects.

Eggs are Nourishing enough, and good Food, they increase Seed, qualify the sharp Humours of the Breast ; are good for pthysical People, easily digest, ease the Piles, and are looked upon to be good to make the Voice loud and pretty.

Ill Effects.

When Eggs are too old, they heat too much, produce bad Juice, and are more especially noxious to those who are of a hot and bilious Constitution. The way of dressing Eggs makes them also more or less wholesome, as you'll hear by and by.

Principles.
Time, Age,
and Constitution.

They contain much Oil and volatile Salt.

They agree at all times, with any Age and Constitution, provided they are endued with the good Qualities before-mentioned.

REMARKS.

THERE is no Food more in use than Eggs : They are good in Sickneſs and in Health, and make a part of the Composition of ſeveral Medicinal Remedies. They are dreſſed divers ways ; and there are many Meſſes made of them that are not alike wholeſome. We may ſay in general, that if you would have Eggs produce good Effects, they muſt be moderately boiled ; for when they are done too little, they continue ſlimy, and conſequently hard of Diſteſtion : Whereas on the contrary, when they are done too much, they are hard, and heavy in the Stomach ; becauſe the heat hath diſſipated their more volatile and exalted Principles, and leaves none but the groſſer parts behind ; which being cloſe united together, make the Eggs to be compact and hard ; and therefore Eggs ought

ought neither to be too slimy, nor too hard, but of a soft and moist Substance, according to this Line :

Si sumas ovum, molle sit atque novum.

The Egg consists of two parts ; to wit, the White, and the Yolk ; and these being taken separately, have different Vertues. In short, the White is full of oily and balsamick Principles, that make it moist, cooling, nourishing, and fit to qualify the violent motion of the Liquors. As for the Yolk, it abounds yet more than the other in volatile and exalted Principles ; by the help of which, it strengthens the solid Parts, increases the Spirits, and keeps the Humours in a just Fluidity : In the mean time, these two parts of the Egg, though differing in Vertue, yet fail not to concur together, in producing the good Effects we have attributed to the Egg.

The freshest Eggs are the best, and most healthful ; because they do more abound in volatile and exalted Principles : Besides, their oily and saline Parts being in a more perfect Union one with another, they do also yield a more easy Food ; whereas on the contrary, those Eggs which have been kept long, have undergone a Fermentation, which not only dissipates the more volatile Parts, but also destroys the Union between their oily and saline Principles ; wherefore Eggs in this case heat much, have often an unpleasant Taste and Smell, and produce bad Juice.

Aquapendens relates several ways how to know whether Eggs be new laid or not. He would have them held to a *know new-Candle*, and then see whether the Humours contained *laid Eggs*, therein are clear, thin, and transparent ; for if they be &c. otherwise, 'tis a sign the Eggs are old ; and the reason is, because the Fermentation wrought therein hath imbroiled and confounded the insensible parts of these Humours, and made them dark.

They also judge by the weight of the Eggs, whether they be old or not. When they are heavy, they tell us they are old ; because the more volatile parts of the Eggs being then gone, there are other grosser ones come in their room, which adds to the weight of them.

Lastly, They hold an Egg to the Fire, and if a little watry Moisture sticks to it, it's new, but if not, its old ; and the reason is, because a new-laid Egg having yet not fermented as the other had done, is moister ; and its Moistures being also thinner, they work the easier through the pores of the Egg-shell : There are moreover many other ways, whereby to discover whether the Egg be new laid or not ; but I shall dwell no longer upon this Matter.

Galen,

Galen's Opinion of Eggs. *Galen*, in his third Book of the Nature of Foods, assures us, that the best and wholesomest Eggs are those of the Hen and Pheasant; but he disallows of the use of those of the Goose and Ostridge; but other Authors much extol them.

Drink of the Whites of Eggs. *Hippocrates*, in his third Book of Diseases, says, that the Whites of Eggs well beaten in Spring-water, make a drink that is very moistning, cooling, good for those that are sick of Fevers, and for opening the Body.

Peacock & Raven's Eggs. Some pretend to tell us, that Peacocks Eggs are good against the Running-Gout; and that those of the Raven are an excellent Remedy for the Bloody-flux.

Aristotle, in lib. 6. Hist. an. cap. 2. says, that long Eggs produce the Female, and round the Male kind. *Scaliger*, in Comm. seems to be of the same opinion. *Pliny* is of the opposite side; for he pretends, that the long Eggs are for the Males, and the round for the Females. *Columella* and *Avicenna* agree with him: In the mean time, these Opinions have no Foundation: And 'tis very likely, that round Eggs, as well as those that are long, may indifferently produce Male and Female. In short, these Authors do neither give us any good Reason, nor Experiments to prove why round or long Eggs should be designed for one Species more than another.

It's said, that there are certain small Birds in *Cochin-China*, who make transparent Nests of a viscous and clammy Froth, which Nests they make fast to a Rock, and are near as big as a Goose's Egg. The Natives of this Country make use of them in their Sauces; and 'tis affirmed, they have an excellent Taste, that they are very strengthening, and that they increase the Seed.

Etymology. Eggs in Latin are called *Ova*, from the Greek, *ova*, which signifies the same thing; or else, *ab eo quod sint uvida, seu inus humoris plena*; because they are inwardly full of Humours.

C H A P. XXXVI.

Of Honey.

Difference **H**oney differs much, according as 'tis new or old, according to the Season of the Year wherein it has been gathered, to the Country where the Bees have prepared it, to its Consistence, Colour, Taste, and other Qualities.

You

You are to chuse that which is thick, bright, *Choice.*
new, transparent, of a smell that is sweet, agree-
able, and a little Aromatick, and of a pleasant
and pungent Taste.

Honey strengthens the Stomach, is pectoral, *Good ef-*
provokes Spitting, rarifies gross Phlegm, helps *fects.*
Respiration, loosens the Body, resists the Ma-
lignity of Poison, produces good Blood, and
works by Urine.

Honey is no proper Food, for Persons of a *Ill effects.*
hot and bilious Constitution ; because it's soon
inflamed in them, and readily turns into Cho-
ler. Moreover, Honey in general is bad Food,
when it has not the good Qualities we have de-
scribed ; and many times it proves very pern-
icious, as we shall shew by and by.

Honey contains much Phlegm and essential *Principles.*
Salt, an indifferent quantity of Oil, and a little
Earth.

It agrees in Winter with those that are of a *Time, Age,*
cold and phlegmatick Constitution, and subject *and Con-*
to Catarrhs. *stitution.*

R E M A R K S.

HONEY is nothing else but a Composition of an in-
finite number of Flowers, which the Bees suck and
receive into their Stomachs, carry into the Hive, and af-
terwards disgorge into small square Holes made of Wax,
and prepared by them before, wherein they keep the Ho-
ney for their own Nourishment.

Honey is made use of for Food and Physick, and also
for several sorts of Drinks, as you'll hear in due place.
Honey was formerly much more used for Food than it is
now. In short, as the Ancients had no Sugar, they made
use of Honey almost in every thing we now-a-days put Su-
gar into ; nay, they valued it to that degree, that *Pliny*
calls it *Divinum Nectar*, Divine Nectar ; and *Virgil*, *Caeleste*
Dorū, the Gift of Heaven ; either because the Ancients
thought that the Matter whereof Honey was immediately
made, was nothing but a Dew that descended from Hea-
ven upon Plants, or by reason of the great Vertues ascrib-
ed to it. We have divers Historians, who yet more par-
ticularly set forth the value which the Ancients put upon
Honey.

Honey, in the way of Food. *Pythagoras*, according to the Report of *Laertius*, lived very abstemiously, and contented himself with Honey for his common Food : He lived to fourscore and ten Years old, and advised all those who would live long and free from Sickness, to feed on the same things he did ; and so *Athena* observes, that the Followers of *Pythagoras* eat nothing but Honey and Bread.

Pliny tells us a Story much like this, of one *Vedius Pollio*, who found the way of living to an hundred Years old, without being subjected, thro' the long Course of his old Age, to any great Infirmities : This old Man being asked by *Augustus* how he came to be so strong in Body, and sound in Mind, till such an Age, answered, it was by *innus Melle*, *exius Oleo* ; that is, by taking Honey inwardly, and using Oil outwardly : It's also said, he had therein followed the precept of *Democritus*, who recommended the same thing to all those that had a mind to live happily. Lastly, we have met several other Examples of strong, robust, and vigorous Men, who have almost lived upon nothing but Honey, which sufficiently demonstrates the Excellency of it.

White-
Honey.

There are two sorts of Honey, the white and the yellow, the first of which is most used in Food, and 'tis prepared in this manner ; they take the Honey-combs newly made, and break them, and put them upon Lattices, or rather in Cloths tied at the four corners, through which the Honey drops into the Vessels put underneath ; and this they call Virgin-honey.

You may also draw white Honey from the Combs that remain in the Cloths, by pressing them ; but as there is some Wax that will ever mix with this Honey, it's not so good and pleasant as the other.

Narbonne-
Honey.

The white Honey most valued in *France*, is that made in *Languedoc*, and called *Narbonne-Honey*, which is more delicious than any other ; because the Bees of this Country do more particularly suck the Flowers of *Rosemary*, which grow plentifully there, and by reason of the heat of the Sun, have much Vertue in them.

Yellow-
Honey.

The yellow Honey is made of old or new Combs, which are broken and heated with a little Water ; after which, they are put into Linnen Bags and pressed ; but the Honey that runs from them hath always an Intermixture of Wax, is sharper than the white Honey, because of the fire thro' which it hath passed ; and also because 'tis not so new as the other : It's also more detensive and laxative ; and therefore 'tis the more used in Baths and external Remedies.

Honey hath many times a quite different Vertue, according to the diversity of places where Flowers of a different Nature

Nature do grow. For Example, that Honey which is prepared in Countries that are full of Aromatick Plants, is of a pleasant Taste and Smell, and that we have already shewn in speaking of *Narbene-Honey*: That on the contrary, where there are a great many bitter and venomous Plants, 'tis of an unpleasant Taste, and many times dangerous. The Honey is bitter in *Sardinia*; because there is a great deal of Wormwood grows there. *Dioscorides* speaks of a sort of Honey that made People Mad that eat it; and for that reason, the Greeks call it *μαινόμενον*; and the reason given for this surprizing effect is, that there grew in those places where this Honey was made, a great many Rose-Lawrels, and other Plants of the like Nature, that are poisonous. *Xenophon* also mentions the Honey of a certain Country that made Men Mad: He says, that those that eat it could not stand still. *Syrabo* speaks of Honey that made Men stupid and melancholy; and *Diodorus* speaks of a certain Honey in *Colchos*, which brought such a dreadful weakness upon those that eat it, that they appeared for a whole Day together like Dead Men.

Honey made in the Spring is more valued than that in Autumn; because the Bees in the Spring suck the tender and new Flowers, which at that time supplies them with good Juice; neither is Summer-honey so good as that of the Spring, because as 'tis more liable to ferment, by reason of the heat of the Season, it acquires a sort of pungency or sharpness that is not very agreeable. Moreover, as the more exalted parts of the Flowers are dispersed, and do abundantly evaporate in Summer time, the Honey then made must have less of them. As for that made in Winter, 'tis thick, tastes of the Wax, and not at all so agreeable as the other; for there being no more Flowers and Fruits remaining upon the Earth, the Bees gather the gross Juice they can meet with elsewhere, which cannot give a good Taste to their Honey.

In case Honey has all the good Qualities we have before observed, it produces several wholesome Effects: It heats and strengthens the Stomach, by the volatile and exalted Principles contained therein: It opens the Body, by its oily and phlegmatick Parts, which thin the Excrements contained in the Entrails, and by the help of its essential Salts, which do a little prick the intestinal Glands: It promotes Spitting, by dividing the gross Phlegm with its Salts: It's also of a lenitive Nature, and dissipates the sharp Salts of the Breast, by its oily and phlegmatick Parts. It withstands the Malignity of Poison, by keeping the Liquors in a just Fluidity with its volatile Principles. Lastly, it produces a good sort of Nourishment, because

its

its Principles are in a just proportion, and strictly united to one another : In the mean time it has been already observed, that Honey is not good for bilious Persons, and that it easily turns into Cholera. In short, it does very near undergo the same Alterations in an hot and bilious Person, as when you let it be too long over the Fire ; for then it grows bitter, probably because its oily and saline Parts have been a little disjoyned, and that its Salts have been made sharper by the Fire.

Etymology. Honey in Latin is *Mel*, from the Greek word, μέλι, that signifies the same thing ; and μέλι comes from μέλει, cura est, quod cum cura colligatur, because 'tis gathered with Care.

C H A P. XXXVII.

Of a Pike.

Choice.

YOU ought to chuse that which is large, fat, well fed, whose Flesh is white, firm, and short, that has been catched in Rivers, which is better than those you have in Ponds and muddy Places.

Good effects.

It nourishes indifferent well, and proves good Food enough.

All effects.

Some Authors pretend 'tis hard of Digestion, heavy in the Stomach, and always gives a bad Juice, and that probably, because this Fish lives in Ponds, and there feeds upon Mud : However, we do not find such bad Effects by it ; yet *Jovius* ranks the Pike in the number of those Foods that have an ordinary Taste ; and *Ansonius* does not esteem it so much, and that because this Fish does not taste so well in *Italy* as in *France* ; for every Body knows, that the taste of a Pike differs much according to the Country 'tis bred in. Care ought to be had that you do not eat the Rows of Pike, because they'll make you reach to Vomit, and sometimes purge violently enough : It must in like manner be allowed,

allowed, that all sorts of Pike are not alike wholesome; and that that which in Ponds and Marshy Places lives upon slimy and muddy Food, is not so easy of Digestion, and does not produce such fine Juices as the River Pike.

It contains much Oil and volatile Salt.

*Principles:
Time, Age,
and Con-
stitution:*

It agrees at all times, but more especially in Winter, with any Age and Constitution.

REMARKS.

THE Pike is a fresh water Fish well known: It's to be had almost in all Countries, and lives in Rivers, Lakes and Ponds. It's never to be found in the Sea, unless drove thither by the force of the Water. *Rondelet* observes, it's sometimes found at the Mouth of the *Rhone*, and some marshy Places; but that 'tis lean there, and of an ill Taste; not that it wants Food, for it meets with Fish there continually; but because it's not (as I may say) in its Native place, where it only thrives. It's of a voracious Nature, cruel and bold. He will not only jump upon Fishes, but upon other Animals it meets with. He pursues the Fish with so much force and rapidity, that he sometimes raises himself above the Water, and leaps into the Boats that pass by. *Rondelet*, upon the Testimony of a Person of Reputation, says, that a Mule one Day coming to drink in the *Rhone*, had his lower Lip bit by a Pike, insomuch, that being frightened he fled; and tossing his Head violently by reason of the pain he felt, he threw a large Pike upon the Shoar, which was taken as he was endeavouring to get into the Water. They have also sometimes found whole Fishes in the Billy of a Pike, which he had newly swallowed, and had not time to digest: There are moreover some Authors who say, they have found Cats, Mice, Frogs, and other Animals, in their Bodies, which 'tis likely might be thrown dead into the Water. Lastly, there is a Polander who assures us, he found two whole Gollins in this Fish.

The Pike lives very long, a Proof of which we have by that which the Emperor *Frederick II.* threw into a Pond, with a Bra's Ring about his Neck, whereon was this Inscription:

Ἐμὶ ἐκείνος ἰχθυὶς ταύτην λίμνην τὴν παλαιὰν
ἐπιτάδεις διὰ τὸ κοσμεῖν φερεῖται β. τὰς
χίρας ἐν τῇ ἡμέρᾳ τῇ οκτωβρίῳ.

I am the Fish which was first thrown into this Pond, by the Hands of the Emperor Frederick II. on the Fifth of October. They affirm, this Pike lived in this Pond 262 Years; and that at the Expiration of that time he was found with the same Ring.

The Pike, and especially the River one, is of so delicious a Taste, as to be served to the best Tables for a Nicety; though some ancient Authors, whom we have already named, say, a Pike may pass for good Food, and is easy of Digestion, the reason is, because its Flesh is short, a little compact and close in its parts, and having some viscid and gross Humours.

They find small Stones in a Pike's Head, that are looked upon to be good for helping Women's Labour, for purifying the Blood, furthering Women's Terms, and provoking Urine, for expelling the Stone out of the Kidneys and Bladder, and for the Falling-sickness: You may prescribe from twenty five Grains to a Dram of them.

Fat.

The Fat of the Pike is of a dissolving and softening Nature, and good for Catarrhs and Rheumatisms.

Gall.

Vertue.

The Gall is looked upon to be good for the curing of Agues, if taken upon the approach of the Fit: The Dose is seven or eight drops, in a Liquor prepared on purpose for that end; They do also say, the Heart produces the same Effect.

Heart.

Etymology.

The Pike in Latin is *Lucius*, à λυκος, *Lupus*; a Wolf; for as he destroys the Fish in Lakes and Ponds, they have given it the name of Water-Wolf; for the same reason, this Fish has been called *Tyrannus aquarum*.

Others derive the Word *Lucius* from *lucendo*; either because the Eyes of this Fish are near of a Gold Colour, lively, and sparkling; or else because when 'tis dry, it shines in the Night like *Phosphorus*.

C H A P. XXXVIII.

Of the Carp.

Choice.

YOU ought to chuse that Carp which is large, fat, well fed, not too young, and that has been catched in a River, which is better than that which lives in Ponds.

Carp

Carp is easily digested, affords pretty good Nourishment, and is good Food. *Good Effects.*

Some Authors pretend, that this Fish hath many heavy, viscus, and gross Juices in it ; however, 'tis very commonly eat, and no bad Effects are produced by it. *18 Effects.*

It contains much Oil, Phlegm, and volatile Salt. *Principles.*

It agrees at all times, with any Age and Constitution. *Time, Age, and Constitution.*

REMARKS.

THE Carp is a fresh Water Fish so well known, as not to need a Description : You meet with it in Rivers, Ponds and Marshes. It does not live in the Sea, as *Pliny* says, *l. 9. cap. 16.* When it is in a place where it can get Food enough, they grow to a great bigness. Some Authors say, they had seen Carps in some Lakes, that were ten Foot long. They multiply apace, and are found almost every where in great numbers. They feed upon Herbs, Mud and Slime, which perhaps has made some say they are not good Food. They live a long time, which is proved by those great and large Carps that are often found in Town-ditches, and kept there for a Rarity. *Gesner* assures us, that he knew a Man of good Reputation, who affirmed to him, he had seen one of an hundred Years old.

Rondelet says, that Carps sometimes are produced of themselves without the help of Generation, and that, it seems, from the Corruption of some Matter ; and for the proving of his Opinion, he assures us, that he had seen Carps in the hollows of Mountains, that received no other than Rain-Water ; however, with this Author's leave, it's impossible that this Fish, or any other, can be produced in the way he talks of, without a Male and Female Carp : As for the matter of Fact he cites, I shall not regard it, but have a great deal of reason to suspect what he says in this particular.

The Carp being naturally soft enough, and full of phlegmatick Moistures, you must not pitch upon that which is young, for as it grows older, so proportionably does its over-abounding Moistures disappear, by the Fermentation of its Humours, and then it becomes firmer, better tasted, and more wholesome ; and those Carps which are old enough, and of a yellowish Colour, are much esteemed by us. We also prefer the Male before the Female, because

'tis firmer, and better tasted. Lastly, the time of the Year wherein they pretend the Carp is best, is *March, May and June*.

*Stone in
the Carp's
Head.*

They find in the Head of a Carp a stony Bone, that is looked upon to be good to provoke Urine, to diminish the Stone in the Kidneys and Bladder, to stop Looseness, and to waste sharp and acid Humours.

*Gall.
Virtue.*

The Gall of a Carp clears the Eye-sight.

The Head of a Carp is the best part of it all, especially upon account of the Tongue, which has a most delicious Taste.

Etymology.

The Carp in Latin is called *Cyprinus*, à *Cypride*, hoc est à *Venere*; because this Fish, according to the Testimony of *Aristotle*, ingenders six times a Year. *Athenaus* calls it *λεπιδωτός, ἀπὸ τῶν λεπιδῶν, à squammis*; because 'tis covered with a great many large and hard Scales, by the help of which he is secured from outward Injuries.

Bream.

The Bream is a Fish much like unto a Carp in divers Respects; he lives in the same places, upon the same Food, and also very long, and his Flesh produces very near the same Effects: The Bream does likewise resemble the Carp in outward shape, and therefore 'tis in Latin called *Cyprinus latus*. It's soft, tender, and more esteemed for the goodness of its Taste, than the Carp. Most Authors that have treated of it say, that this Fish contains gross and excrementitious Juices, and that its Taste is more pleasant than wholesome: However, we have not found it hath produced many ill Effects.

Date.

There is another sort pretty like a Carp, which we call a Date. It differs from the other, in that it is whiter and flatter: It's also better tasted, and produces the same Effect, and so we need not write a Particular about it: It's not altogether so common as Ctrp.

C H A P. XXXIX.

Of the *Pearch*.

Kinds.

There are two sorts of this Fish, viz. the River and Sea Pearch; the latter in Latin is called *Perca marina*, and is of a red, brown, or blackish Colour: It's smaller than the River Pearch: They find it near Rocks, where it preys upon smaller Fish: It's hard, like Leather, viscous,

viscous, not easy of Digestion, and ill tasted, according to *Rondelet*. They do not use it for Food, and so we shall say no more of it here. The River Pearch is subdivided into two sorts, viz. the great and small one, which are both of them excellent Victuals. You are to chuse *Choice.* those that are fat, well fed, middle aged, tender, yet firm and well tasted; and they should be such as are caught in fine clear Rivers.

The Pearch is Nourishing, produces good *Good Effects.* Juice, and easily digests.

It's pretended, that when this Fish is too fat *Ill effects.* and old, that it has an ill Taste, and is hard of Digestion; they also say the same thing of that that breeds in Marshes and muddy Places.

It contains much Oil and volatile Salt. *Principles*

It agrees at all times, with any Age and Constitution, but not so much in *Time, Age, and Constitution.* March and April, at what time we are assured it spawns, and so consequently cannot be so delicious.

REMARKS.

THE Pearch is a Fish that swims with much Ease and Swiftnes, as well as the Pike. Its out-side is armed with certain sharp pointed Bones or Fins, with which, if you are pricked, the cure will be both difficult and dangerous: It's with these that he defends himself against larger and stronger Fishes than himself. When he sees a Pike come near him, he sets them at an end, and so hinders his approach. It's a cruel and voracious Fish, and not only feeds on other Fishes, but even those of his own kind: If you would have a more ample Description of the great and small Pearch, you need only read *Johnson's Natural History of Fishes*, in his first and second Chapters.

Ausonius reckons the Pearch of the number of those Fishes that have a delicious Taste: It may be said in general, that the Pearch has but few gross Humours, that it produces many good Effects, and but a few bad ones; and the reason is, because this Fish lives generally, and out of choice, in pure, clear, and rapid Waters, rather than in those that are muddy, and run slowly: Moreover, it feeds upon good Food, and is very active, which also contributes to make it more delicious and wholesome. It is

very Nourishing and good Food, because it contains many balsamick parts, and most pure Juice : It's also easy of Digestion, when middle aged, for then 'tis of a middling Consistence ; when on the contrary, 'tis too young or too old, it's soft and viscous, or else hard like Leather.

*Stones in
the Pearch
his Head.*

They find in the Pearch his Head several small Stones, which are of an opening Nature, and proper to dry up sharp Humours. They are used for the Stone and Gravel, and are also outwardly applied for Ulcers in the Gums.

Etymology.

The Pearch in Latin is called *Perca*, à *περκος*, black ; because it's streaked with several black Lines ; or else, à *parcendo*, *quia minimè parcat*, because he is very cruel and voracious. In short, when he is angry, he very much wounds other Fishes, with the Fins he has on his Back : It's also said, that when he is put into a Fish-pond, he pursues the other Fishes with them to that degree, that he almost destroys them all.

C H A P. XL.

Of an Eel-Powt.

Choice.

YOU are to chuse that which is large, fat, old enough, tender, and delicious, and that hath been catched in clear and running Water.

Good effects.

It supplies us with good Juice, affords indifferent Nourishment, and is easy of Digestion.

ill effects.

This Fish produces no ill Effects, as long as it is moderately used. As for its Row, you must not eat it ; and therefore your Cooks should take great care to put it away when they Gut the Fish, and not dress it with the rest ; for otherwise it will cause great pains in the Stomach, and work violently upwards and downwards. *Gesner* gives us some remarkable Examples hereof, *Lib. 4. de Aquatilibus*.

Principles.

The Eel-powt contains much Oil, volatile Salt and Phlegm.

*Time, Age,
and Con-
stitution.*

It agrees in Summer time with any Age and Constitution.

R E.

REMARKS.

THis is a Fish that usually lives in Rivers, and sometimes in Lakes. It's well known to Fisher-men. It's of a different bigness, and commonly weighs from Two or Three pounds, to Seven or Eight, according to *Salvianus*: It feeds mostly upon weeds, insects and Fishes, and even eats those of its own kind; it cannot bear the cold, and therefore is not so fat, nor pleasing to the Taste in Winter, as 'tis in Summer.

The flesh of this fish is White, and well Tasted. You are to chuse that which is old enough, because that being soft and full of Flegmatick Humours, the older it grows, and the more these moistures are wasted, this makes it afterwards the firmer, and of a more exquisite Taste: It's easie of Digestion, because 'tis not very compact and close set together: It yields good Nourishment, because its Juices are much qualified, by reason of the Union and Agreeable proportion, there is between their Oily and Saline Principles.

This fish in Latin is called *Barbus*, à *cutaceis illis cirris*, *Etymology.* *qui barbæ in modum ex utroque hujus piscis labro dependens*, because he has some parcels of hair, on both sides his Mouth, that form a kind of a Beard.

C H A P. XL.

Of the Eel.

THere are two sorts of them, the large and the small; of both which you are to chuse those that are tender, fat, well fed, and that have been taken in a fine clear River. *Kinds. Choice.*

They are very nourishing, and well tasted; they are sometimes salted for the better keeping of them, and then they are more wholesome, than at any other time. *Good effects.*

They produce a viscous and thick Juice, are hard of Digestion; cause Wind, are injurious to those who are afflicted with the Gout, or Stone, and have a bad Stomach: It's also pre-

tended that they hinder Womens Terms. Hippocrates, *L. de intern. aff.* would have them used by those that are lean and wasted, and subject to the Spleen: Lastly, There are some who will not eat the head of an Eel, because they fancy 'tis prejudicial to their health.

Principles. The Eel contains much Oil, volatile Salt; and viscus and gross Flegm.

Time, Age, and Constitution. It agrees at all times with young People of a bilious and hot Constitution, who abound with thin and sharp Humours, provided still they have a good Stomach, and that they use it moderately.

REMARKS.

THE Eel is a fresh Water Fish well known: Sometimes it's found in the Sea, not that 'tis produced there, but because it goes often enough out of Rivers into the Sea, and so back again into Rivers; it delights in pure and running Waters; and they assure us she grows lean, poor, and dies at last, when confined to muddy Water. She requires also a great deal of Water, for otherwise she dies, as also it happens to many other Fishes: It's said she cannot bear any considerable difference of living; for in Case she should in Summer time, be conveyed into a much colder Water than that wherein she was before, she is soon destroyed. In the mean time they say she can live out of the Water Five or Six days, provided the North-wind blows at that time; she feeds upon Roots, Herbs, and any thing she can find in the bottom of the Rivers. *Athenæus* says, He had seen Eels in a certain Country, which were so far tamed, that if they offered them any thing to eat, they would come and take it out of the persons Hands: This Fish lives commonly Seven or Eight years. *Aristotle* assures us, that in dissecting Eels, he found no difference of Sex in them; that they had neither Seed, Eggs, Matrix, nor Seminal Pipes, and that they did not engender, inso-much that it's pretended, that they were generated out of the Corruption that is in Mud: *Pliny* frames another System for the explication of it. He says, that when the Eels rub themselves against Rocks, the Off-scouring of their bodies, comes afterwards to take life, and so gives Being to an infinity of small Eels; but neither of the Explications seem to be easily apprehended: I am confident, if those two famous Authors were now alive, and acquainted with the

new

new Anatomy; they would be more cautious of advancing Notions, that have so little semblance of Truth in them.

The Eel is good Victuals, and much used; she is tender, soft and nourishing, because she contains many Oily and Balsamick parts. She has also a great many that are dull, viscous and gross, which makes the Eel to be hard of Digestion, and apt to produce the many ill Effects we have before mentioned: In the mean time, the Eel that has been salted to keep, doth not produce so many Good Effects; because one part of its viscous and gross Flegm is spent, and the other attenuated and scattered by the Salt.

They eat Eels either Roasted or Boiled; those that are Roasted, seem to me to be more wholesome than the other, and the Reason is because they are thereby the more divested of their viscous Flegm, than by the other way; they should also be well seasoned, and you should drink good Wine upon them, in order to help the digesting of this Flegm in the Stomack.

The Fat of an Eel, is looked upon to be good to take away the signs of the Small Pox in the Face, to cure the Piles, and to make the Hair grow; It's also put into the Ears, to help your hearing. *The Fat of Eel.*

They make a kind of Mucilage of Ele's skin, by steeping and boiling it in Water, which is applied to swellings, in order to the softning and dissolving of them; it's good for *Hernias*.

The Eel in Latin, is called *Anguilla*, *ab Angue*, a Snake, *Etymology*, because 'tis of the same shape, and may be called a Water-Snake.

C H A P. XLII.

Of the Tench.

There are two sorts of Tench, *viz.* the Sea *Kind*. Tench, called in Latin, *Merula seu Tinca marina*, which is not used for Food; and the other a fresh Water Fish well known: It's of a different bigness, and some of them are as large as Carp, which have too small Pearls or Stones in their heads, that are used by Physicians to qualifie Acids, to stop Loosness, to fortifie the Sto-

Choice.

Stomach, to provoke Urine, and to drive the Stone out of the Kidneys, and Bladder. You ought to chuse that Tench which is tender, fat, and well fed: Its taste is also more or less agreeable, as it has lived more or less in clear and running Waters.

Good effects.

The Tench affords pretty good nourishment, and is good, if applied to the Wrists, or Soles of the Feet, to abate a Fever, and draw out Poison; it's also applied to the Head, to ease the Head-Ach. Lastly, they apply it to the Navel, for the Jaundice; the Gall of Tench is used for curing the Distempers of the Ears.

ill Effects.

The use of Tench, is condemned by many Physicians, by reason of the viscus and Excrementitious Juice, they say it doth produce: It's said, it causes Fevers and Obstructions: As for my self, I do not look upon this Fish to be very wholesome, but I do not believe it pernicious, since we could observe no such bad Effects from it.

Principles.

The Tench contains much Oil, volatile Salt, and Flegm.

Time, Age, and Constitution.

It agrees at all times with young bilious People, who have a good Stomach, provided nevertheless it be moderately used.

R E M A R K S.

THE Tench is a fish very well valued for the goodness of its Taste; It chuses rather to live in muddy and standing Waters, than such as are clear and rapid, and therefore we meet with him mostly in Pools, Lakes and Marshes, rather than in Rivers; however they are sometimes found in Rivers, but especially in those that are full of Mud and Dirt, on which they feed; and this makes Authors disapprove of the eating of them. This fish in Latin is by some called, *Piscis ignobilis, vilis, and pauperiorum cibis*; and *Ausonius* names it *Vulgi solatium*; which denotes the little value the Ancients put upon it. It's now a days much used, and we find by experience, that tho' it feeds upon dirty and filthy food, yet 'tis well tasted enough, and pro-

produces no worse effects than the Carp, and several other fishes of the same kind.

The Tench is almost to be met with every where; there is such a friendship between him and the Pike, as some Authors tells us, that tho' this last fish ravages and eats all that comes in its way, yet he spares the Tench, as his friend.

The Tench in Latin is called, *Tinca*, quasi *tincta*; and *Etymology*. indeed it has a colour different enough from most other Fishes.

C H A P. XLIII.

Of the Trout.

There are several sorts of Trouts, which *Kinds*. differ according to the places they live in, to their colour and bigness: Some are found in deep and rapid Rivers, others in Lakes; some are of a blackish colour, others reddish or rather of a Gold colour, which made them be called in Latin *Aurata*. Lastly, there is another sort that is larger than the rest, named the Salmon-trout; because 'tis much like a Salmon, both in its Internal and External parts: It's not altogether so large as a Salmon, and is more valued for the delicacy of its Taste, than the other sorts of Trouts; these last are also like unto the Salmon in many respects, but not so much as the Salmon-Trout. You ought to chuse those *Choice*. Trouts that are fat, well fed, reddish, firm, savory and not viscous: You should have such as have been catched in fine, clear, and running Water.

A Trout supplies you with good Juice, digests easily, and increases Seed. *Good effects.*

It easily corrupts and rots; and therefore it *ill effects*, should be eaten as soon as possible, after 'tis out of the Water.

Principles. A Trout Contains much Oil, volatile Salt, and Flegm.

Time, Age, and Constitution. It agrees in the Summer time, with any Age and Constitution.

REMARKS.

THE Trout is a fish of excellent Taste, and used at the daintiest Tables; it's covered with small Scales, usually streak'd with red, according to the following Verse:

Purpureisque salar stellatis tergora guttis.

This fish swims with much agility and swiftness: It's said, that when he hears it Thunder, he is so frightned, that he'll stand still, as if he were immoveable; he feeds upon Worms, slime, mud, and Insects; He also eats small fishes, and pursues them with so much fury and greediness, from the bottom to the top of the Water, that he sometimes throws himself into the Boats that pass by near him.

The Trout, besides that, it is well tasted, as we have already noted, produces good Juice, and several other the like Effects. The Reason is, because this fish is almost always in motion, and feeds upon good food, and usually swims in clear and running Streams; and this makes him have less gross and viscous Humours, to eat short, and to be easily digested: On the other hand, it easily corrupts and rots, therefore soon gives way to the Impressions of the Air, which causes a fermentation therein; and in a short time destroys the original disposition of its parts,

The Trout in Summer, is more delicious than at any other time, but in Winter, loses almost all the goodness of its Taste; they dress and cook it several ways: It's Boyled, Fryed or Roasted; they make Pies of it, which are very good: Some Salt it for keeping, and exporting it to other Countries.

The Fat of Trout. The fat of a Trout, is of a lenifying and dissolving nature, good for the Piles and other Distempers of the Anus, and Ulcers in the Breast.

Etymology. A Trout in Latin, is called *Trutta*, à *trudendo*, quasi *Trufilis*; being as much as to say, forcing its way, because it many times swims against the Current of the Water, and forces the Waves strangely.

Another Trout. There is another kind of Trout, somewhat different from those before mentioned; which in Latin is called, *Thymallus*, à *thymi odore*, because it smells like Thyme: It's delicious.

ous Food, easie of digestion, has good Juice, and so wholesome, that in some places they allow Sick People to eat it : It's in shape much like unto the common Trout, and as well as the other lives in clear and running Waters; It feeds upon the same Food, and in some Countries, is more valued for the goodness of its Taste, than the other sorts of Trouts. It's fat, good to remove the prints of the Small Pox, for Deafness, drummings of the Ears, Specks and Catarrhs of the Eyes.

C H A P. XLIV.

Of the Barbotte.

IN the choise of this Fish, take that which is *Choice,* well fed, tender, delicious, and agreeable to the Taste.

It yields pretty good Nourishment, and is easie *Good Effects.* enough of Digestion.

This Fish is a little too soft and viscous, the *ill effects.* Row as well as that of the Eel-powt, is not to be eaten, for it will work with you upwards and downwards.

It contains much Oil, Flegm and volatile *Principles.* Salt.

It agrees at all times, with young People of a *Time, Age, and Constitution.* hot and bilious Constitution.

R E M A R K S.

THis is a small River Fish well known to Fisher-men, that lives upon mud and slime; several nice Pallates there are, who do not much esteem it, because they alledge it tastes of the ordure with which 'tis fed.

Its Liver is well tasted, and very large in comparision to the bigness of the rest of its Body: Some Authors assure us, there is no other but this part of the fish, that is good to be eaten.

C H A P. XLV.

Of the Gudgeon.

Kinds.

There are two sorts of Gudgeons, viz. the Sea and fresh Water Gudgeon; the first is subdivided into two other, of which the one is White, and the other Black: They have both of them a good Taste; tho' the White has the preference; both the Sea and River Gudgeon ought to be well fed; and those that have been bred in clear and running Waters are the best.

Choice.

Good effects.

The Gudgeon yeilds pretty good Nourishment, produces good Juice, is easie of digestion, and provokes Urine: Several Authors affirm that People recovering from Sicknes may eat it.

Ill effects.

It produces no ill Effects, unless used immoderately.

Principles.

It contains much Oil, and volatile Salt.

Time, Age, and Constitution.

It agrees at all times, with any Age and Constitution.

R E M A R K S.

THE Sea Gudgeon, tho' of a good Taste, and Juice enough, yet is little used. As for the River one, tis well known to Fisher-men, and not much valued: It's about the length and thickness of ones Thumb, and full of small Scales; it's found in Lakes and Rivers, and lives chiefly in the bottom, among the Mud; and for that Reason, 'ts by some Authors in Latin called, *Fundulus*; it feeds upon Weeds, Moss, and small Leeches that are in the Lakes: It's also said, it will not spare Mens bodies drowned therein, which have made some call it, *ανδραποράνος*.

A Gudgeon is soft, and not compact in its parts, and hath but few viscous and gross Humours, and therefore is easily digested, and of a pleasant Taste.

Etymology.

A Gudgeon in Latin, is called *Gobius*, *ἰκθὺς*, that signifies the same thing.

C H A P. XLVI.

Of the Smelt.

YO U are to chuse Smelts that are fair, shining, of a Pearl Colour; soft, tender, delicious, juicy, and smelling like Violet. *Choice.*

The smelt yields pretty good Nourishment, and is easie of digestion. It's look'd upon to be opening, and good for the Stone, and Gravel. *Good effects.*

We do not find it produce any ill Effects.

Ill-Effects.

It contains much Oil, and volatile Salt.

Principles.

It agrees at all times, with any Age and Constitution.

Time, Age, and Constitution.

R E M A R K S.

A Smelt is a small Fish that is bred in the Sea, and gets up into Rivers, where they fish for it. There are great numbers of them in the *Seine* at *Roan*; they assure us they are more plentiful and taste better towards the end of Summer, or the beginning of Autumn, than at any other time of the year. This fish is about the length of ones Finger, and the thickness of ones Thumb, and feeds upon Flies and insects, and in shape and vertue is much like a Gudgeon; however, it's more delicious, by reason of the Violet Taste it has, which probably arises from the Principles of the Smelts, being a little more exalted than those of the Gudgeon, and more freed from gross matters; and therefore they make a more nice and finer Impression upon the Sense of Taste.

A Smelt in Latin, is called *Eperlanus*, à *perlâ*, a Pearl, because 'tis like it in Colour. They call it also, *Viola marina*, because it smells like Violet. *Etymology.*

C H A P.

C H A P. XLVII.

Of the *Lamprey*.*Kinds.*

There are two sorts of them, viz. the Sea and River Lamprey; and both of them used for Food, by reason of the goodness of their Taste.

Choice.

You are to chuse those that are tender, delicious, fat, well fed, and taken in fine, clear, and running Water.

Good effects.

they are Nourishing enough, and increase Seed; the fat is of a softning, mollifying, and dissolving Nature; they rub the Face and Hands of those who have had the Small Pox with it, to hinder the prints thereof to be seen.

Ill Effects.

Lamprey is easily digested; but they pretend 'tis pernicious to those who are weak in their Nerves, and subject to the Gout and Gravel.

Principles.

This fish contains much Oil, volatile Salt, and Flegm.

Time, Age, and Constitution.

It agrees especially in the Spring, with young People of a hot and bilious Constitution, with those that have a good Stomach, and whose Humours are Thin; but those that are old, flegmatick, and abound with gross Humours, should abstain from it, or use it moderately.

R E M A R K S.

THE Lamprey, is a fish of the shape of a large Eel: It's fat, and has a delicious Taste. It was antiently much esteemed, and is so still; for they serve it to the nicest Tables. It lives in stony Places, and feeds upon Moss and Water. It's said, it lives no longer than two years; and that soon after it has produced its young, it insensibly decays and dies.

Sea Lamprey.

The Sea Lamprey, is of the number of those Fishes, which leave the Sea for a time, and return thither again. In a word, they usually leave it in the beginning of the Spring, and go into the Rivers where they Spawn; after which they

they return with their young, to their former place again, at a certain time prefixed.

As for the River Lamprey, it continues in its Native *River Lamp-* Place. I mean, fresh water, and is many times to be met *prey.* with in Brooks and Springs, whither the Sea-water does not reach. It's as to Shape and Taste, like unto the Sea Lamprey, and differs in bigness from it.

We have observed, that Lampreys in the Spring are tender, delicious, and good to eat; but that at all other times, they are hard, tough, and have but little Taste: They are very Nourishing, because they contain many Oily and Balsamick parts that are apt to unite with the solid parts, and repair the decays of them. They contain also dull, viscons, and gross Juices, which make them hard of Digestion, and apt to produce the other ill Effects we have before mentioned. However we may affirm, that Lamprey is yet easier of Digestion than Eel.

They dress Lamprey several ways; they boil, roast, or fry it; they bake it in Pies, and also salt or dry it, that it may be kept the longer, and the more easily be convey'd from one place to another. Some Antient Authors have recommended the drowning of the Lamprey in Wine; that we should keep her till she is dead, that so it may have time to deposit the malignant quality, they pretend it has: I am of the Opinion, that Wine and Spice are proper for the seasoning of this Fish, not upon the account of its pretended Malignity, which I take to be imaginary; but because they'll make the Lamprey of easie Digestion, by attenuating its thick and viscous Juices.

The Lamprey in Latin, is *Lampetra, à lambendis petris*; *Etymolog.* because she licks and sucks the Stones, Rocks, and the inner surface of the Vessels, wherein she is put.

It's also called *Muræna, à μύρω, fluo*, to flow or run, because she commonly Swims in deep Waters.

C H A P. XLVIII.

Of the Salmon.

YOU ought to chuse that Salmon, which is *Choic.* well fed, large enough, of a midling Age, tender, short, reddish, and taken in fine, clear, and running Water.

R

It's

Good effects.

It's Nourishing enough, of a strengthening and restorative Nature; works by Urine, pectoral and dissolving.

Ill effects.

It's a little hard of Digestion, and heavy upon the Stomach, especially if it be too Old.

Principles.

It contains much Oil, and volatile Salt.

Time, Age, and Constitution.

It agrees at all times, with any Age and Constitution, provided it be used moderately.

REMARKS.

THE Salmon, is a fish of a very good Taste, and covered with small Scales enough, in respect to the bigness of his body: These Scales are marbled with Red or Yellow spots. It's very long and thick, and yet varies according to the Places where he lives: It's usually Two or Three Foot, tho' there are some Six Foot long; and those have been met with that have weighed from Twenty four, to Thirty six Pound. Some Authors say, this fish will not live but in troubled and muddy Water. In the mean time, several Fisher-men have observed, that he devours small Fishes; and sometimes they have found some in its Belly. It's not likely that so large and strong a Fish as a Salmon is, should live only upon troubled Water. Besides, there had been no need of so many Teeth as he has, if he were to have nothing to do with solid Foods.

Tho' the Salmon be a Sea fish, as we have observed, we also find him in Rivers; but especially in those that are upon falling soon into the Sea: He comes up usually in the beginning of the Spring; and 'tis observed, that he grows fat presently in fresh water, more Juicy and better Tasted than before. But when he has tarried above one year in a River, he grows Pale, dry, lean, and ill Tasted. This fish lives several years; and you may keep it a long time out of the Water, before it dies.

Salmon is eat either Fresh or Salted; the first is much more agreeable to the Taste, than the other; but soon corrupts. They Salt it for the convenience of keeping it long, and of Transportation. Salmon is tender, short, and savoury; because this fish does not live in muddy Water, but in fine clear Rivers, and in the Sea; because 'tis also almost always in Motion, and feeds upon good Food: It abounds with volatile Salt, and Oily, and Balsamick Principles, that makes it apt to give good Nourishment, to strengthen and produce several other the like Effects. In the mean time, you must eat it moderately; for Salmon being very fat, sometimes causes Reachings and Indigestions.

tions, You are in like manner, to chuse middle-aged Salmon, and not that which is too old; because if so, you'll find it dry, hard, heavy upon the Stomach, and not easily Digested.

Salmon in Latin, is *Salmo*, à *sale*, Salt, because 'tis salted in order to be kept; or else à *faliendo*, to leap; because it leaps with much Force and Agility, and swims almost always against the Current. Etymology.

There is another kind of Salmon, in Latin, called *Salmerus*, or *Salmerinus*, à *Salmon*, Salmon; because 'tis very like the common Salmon in all things. However 'tis smaller, it lives in Rivers and Lakes, and is often found near *Trent*. This Fish has also somewhat of the Trout in him, and is at least of as good a Taste as ~~the~~, and the common Salmon: It's tender, delicious and short, and not at all viscous; but on the contrary, so easie of Digestion, that some Physicians allow the Sick to eat it. It corrupts very soon, if not Salted; and produces very near the same Effect as the Salmon, of which we have first Treated. Another kind of Salmon.

Some pretend this Fish, does not at all differ from the common Salmon, and that in time it grows as big as the other: However, *Jobnston* makes a different Species of it; and we may easily apprehend by the Description this Author has given us of its form, that there is some small difference between it and the Salmon. Besides, *Gesner* says, he once consulted a very Experienced Fisherman, and Man of Probity, upon this Subject; who assured him, this fish would never grow so big as a common Salmon, tho' he were to continue many years in the River.

C H A P. XLIX.

Of the Whiting.

THE Whiting, you are to chuse, should be fat, tender, short and light. Choice.

It's pretty Nourishing, produces good Juice, is light in the Stomach, and easie of Digestion. Good effects.

A Whiting, is a Fish that produces no ill Effects that we know of; nay, there are some who have eaten of it to excess, and yet found no inconveniency by it; and therefore Sick Persons,

sons, and those that are recovering from Illnesses, are safely allowed to eat it.

Principles. It contains much Oil, and volatile Salt.

Time, Age, and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

WHiting is a Sea Fish, that often comes near the Shoar: It's very common in *France*, and other Countries, and is valued for the goodness of its Taste, and served to the best Tables. It feeds upon small Fishes, and any thing it can find in the Sea. It's very wholesome, and the Reason is; because that 'tis not burdened with viscous Juices, that its Principles are exalted enough, and that 'tis not very compact in its parts; which makes it light, short, and easie of Digestion.

*Whiting
Pearl.
Virtue.*

They find small oblong Pearls in the Head of a Whiting, which are of an opening Nature, good for the Colick in the Back, to expell the Stone out of the Bladder and Kidneys, and to stop a Looseness; they bray them in a Mortar, and the Dose is from ten Grains to forty.

Dose.

CHAP. L.

Of the Mackerel.

Choice.

YOU are to chuse Mackerel, that is new, pretty thick, well fed, tender, Juicy and agreeable to the Taste.

Good Effects.

It's Nourishing enough, and looked upon to be of an opening and dissolving Nature.

Ill effects.

It produces viscous and gross Juices, and is a little hard of Digestion.

*Principles.
Time, Age,
and Constitution.*

It contains much Oil, volatile Salt, and Flegm. It agrees in the Spring and Summer, with young People of a strong and hail Constitution, and such as have a good Stomach.

REMARKS

REMARKS.

Mackerel is a Fish well known, and found almost in great plenty in all Seas, but never in fresh Water, according to the Observations of divers Authors. Its found usually in the sand, and among stones near the Shore: They fish for it, when it is of the bigness we usually see it; for after that it grows bigger, and is not looked upon to be the same it was before.

This Fish is much used in *England*, but yet only for a certain season of the year, for when that is over, we see no more of it: It's salted in order to keep; but then 'tis not so well Tasted as before. This sort is in many places to be had at all seasons, but it heats much, and is no good Food.

All Authors who have treated of Mackerel, place it in the number of those Fishes, that have a bad Juice. It's indeed a little hard and viscous, and nourishing, but not easie of Digestion. *Bellonius* blames those that boil Mackerel, in order to eat it; and says, this Fish should be roasted, and season'd with such things as promote Digestion: It's certain, that the roasting of it, does the more divest it of the viscous and gross Juices, it naturally contains.

Mackerel in Latin, is *Scomber*, à σκωμβρς, which signifies the same thing; and some pretend the *French* word *Maquereau*, which is the name of this Fish, has been given it, because as soon as the Spring comes, he follows the young Shad, that are commonly called Virgins, and brings them to their Males, and so they make a Bawd of this Fish. Etymology

C H A P. LI.

Of the Sturgeon.

YO U are to chuse those that are young, *Choice.* well fed, as tender as may be, and caught in Rivers.

They are very Nourishing, and a good and *Good ef-* lasting Food; they open the Body a little, and *fects.* the Bones of this Fish being reduced to powder, and taken to the quantity of a Dram, are looked upon to be opening good for Rheumatisms and the Gravel; they extract that which some

call Mouth or Water-Glue from it, that is not so soon dissolved as the common sort ; but produces the same Effects, when once it hath been dissolved.

Ill effects.

Sturgeon is usually a little hard, toughish, and fat, and not soon Digested ; and therefore 'tis injurious to weak and tender Persons, as also to those that are Sick or recovering from Illnesses.

Principles.

It contains much Oil, and volatile Salt, in all its parts.

*Time, Age,
and Con-
sistency.*

It agrees, if moderately taken, at all times with young People that are strong and hail, with those that have a good Stomach, and are used to much Exercise.

R E M A R K S.

S Sturgeon is a large Fish, that lives both in the Sea and fresh Water ; it has an excellent Taste : It grows fat in the Rivers, and more delicious than if it had continued always in the Sea ; it usually weighs a Hundred pounds, but sometimes double. This Fish is so strong, that if it hits any one with his Tail, let him be never so Vigorous, it will throw him down. It's also said, he will very frequently break the Nets he is caught with ; There are none of them found in Ponds, for they cannot live long there : As he has no Teeth, he cannot feed upon Fish, but eats the Filth and Froth of the Sea.

Sturgeon is very rare in *France* : They pickle it in those Places where 'tis caught in great plenty, and export it in to foreign Countries ; they will have the Belly to be the best part of this Fish. Sturgeon was much esteemed by the *Ancient Romans* ; it's nourishing enough, and solid Food ; because it contains thick and gross Juices, which being once fastned to the solid parts, are not easily separate from them. However, these Juices make it hard of Digestion, and apt to produce other ill Effects. Sturgeon opens the Body ; for the same being fat, relaxes and weakens the Fibres of the Stomach and Bowels.

C H A P. LII.

Of the *Herring*.

YOU are to chuse that which is fresh, fat, *Choice.*
well fed; white, short, and of a good
Taste.

The Herring is pretty Nourishing, easie of *Good ef-*
Digestion, and produces good Juice: Some ap-*fects.*
ply Pickled Herring to the Soles of Mens Feet in
a Fever.

Pickled Herring is hard of Digestion, and *ill effects.*
but bad Aliment; it heats much, causes nasty
Belchings, Thirst and sharp pungent Humours.

The Herring contains much Oil, and volatile *Principles.*
Salt.

Fresh Herring agrees in cold Weather, with *Time, Age,*
any Age and Constitution; but for Red and *and Con-*
Pickled Herring, they are not good for young *stitution.*
Men of a hot and bilious Constitution; and in-
deed agrees with no Constitution, unless used
exceeding moderately.

R E M A R K S.

THere is no sort of Fish more common in *France*, than
Herring, tho' they do not catch them upon their own
Coast; they multiply apace, and sometimes there is such
a Shoal of them together, that the Vessels cannot sail for
them. As they are very numerous, every Draught of them
is fishing is considerable, and this is that which makes them
so common: This Fish is presently Dead out of the Water;
it shines in the Night, and Communicates a certain bright-
ness to the Water, which appears as if it shone; then it is
that the Fisher-men catch Herrings with most ease. In
short, it has been always observed, that the fishing for
Herring, has been more successful by Night, than by Day.

Fresh Herring tastes very well, and produces several good *Fresh Her-*
Effects; and the reason is because 'tis tender, not hard *ring.*
set together, a little viscous, and full of Oily and Balsa-
mick Parts, and of volatile Salt. As for Pickled Herring, *Pickled*
they are not so wholesome as Fresh Herring; not only be-
cause *Herring.*

cause the Salt makes them sharp, and apt to produce Humours of that Kind, but also because they insensibly lose a great part of their Moisture, and this makes them not so easie of Digestion: However, they are not so pernicious as Red Herring, because these last are still dryer, sharper, and not so moist as the other.

Etymology. Herring in Latin, is *Haler*, à αλς, *sal*, or αβ αλινικς, αμ αβ αλινον, *salsamentum*, Pickle; because Herring is wont to be Salted and Pickled, to make them keep the better.

C H A P. LIII.

Of the Sardin or Pilchard.

Choice.

THis Fish ought to be chosen, when 'tis young, tender, well fed, fresh, and catch'd in *March* and *April*.

Good effects.

It's pretty Nourishing, opens the Body, breeds good Juice enough, is of a dissolving Nature; good for swelling of the Gums and Legs, if pounded and applied thereunto.

Ill Effects.

When 'tis Pickled, it heats much, causes Thirst, and makes the Humours sharp and pungent.

Principles.

Time, Age, and Constitution.

It contains much Oil, and volatile Salt.

When 'tis Fresh, 'tis good in cold Weather, for any Age and Constitution; but when 'tis Pickled, it ought to be eaten more moderately; especially by young Men of a hot and bilious Constitution.

R E M A R K S.

THis is a small Fish, well known; it's commonly found in the Mediterranean, and much like an Anchove, but larger and thicker; It's much like unto a young Shad, and does not differ from it, no otherwise than that 'tis not so large as the Shad. It feeds upon the Ordures it meets with in the Sea; they swim up and down in Shoals, one while in the middle of the Sea, at other times near the Shore, the Rocks, &c. As these Verses intimate to us.

*Et curvis habitant scopulis, & littora visunt,
Atque catervatim percurrunt aquoris undas,
Alternantque imas ponti, curruntque per æquor.
Hospitium mutant semper, pontoque vagantur.*

This Fish, whether fresh or pickled, is delicious Food, *Fresh and* but it loses some of its excellent Taste, when Pickled; and *Pickled* being thus ordered, does very near produce the same In- *Sardin.* conveniencies, as the Pickled Herring; but yet with this Difference, that it hath a much finer and more agreeable Taste. Your great Drinkers also make use of it, as delicious Food; because it puts them upon the search for good Liquor, and provokes them to Drink. It may be reckoned in the number of those Foods, that are more Pleasant than Wholesome and good; There are but few Nations who do not know this Fish; for where there are none to be had Fresh, it's transported thither Pickled.

The Latin name of this Fish, is *Sarda*, or *Sardina*; because that in former Days, they exported a great quantity of it from *Sardinia*, into other parts of the World. *Etymology.*

C H A P. LIV.

Of *Anchovis*.

YOU are to *chuse those that are tender, *Choice.* fresh, white without, red within, small, plump, firm, and well Tasted.

Anchovis are of an opening Nature, fortifie *Good effects.* the Stomach, and create an Appetite.

When they are used to excess, they heat *ill effects.* much, and make the Humours sharp and pungent.

They contain much Oil, and volatile Salt. *Principles.*

They agree in Winter with old, flegmatick, and melancholy People; and with those who have no good Digestion: But young People of a hot and bilious Constitution, ought to abstain from them, or use them very moderately. *Time, Age, and Constitution.*

R E M A R K S.

REMARKS.

Anchovis is a small Sea Fish, that is as thick and long very near as ones Finger; they fish for it in several places, as in the River of *Genua*, and in *Provence*. They usually swim in Shoals, and make a close Body together; they'll run to the Fire, when they see it, and the same is made use of as a Snare to catch them. But some pretend, that those taken in this manner, are softer than the others; they are Pickled after their Heads are cut off, and Guts taken out, which soon Corrupt.

This Fish is much used in several parts of *Europe*, for the Excellency of its Taste, they mix it with Sauces: It helps Digestion, and fortifies the Stomach with its volatile and saline Principles, which cause a gentle and moderate heat in that part, and disperse and attenuate the Aliments, that are contained therein. In the mean time, if it be used to excess, it very much rarifies the Humours by these same Principles, and so produces the ill Effects we have mentioned.

Etymology. Anchovis is in Latin, called *Apua*, which name belongs to it in particular, tho' tis also given in general to the *Sardin*; and that which the French call *Melet* (our Sprat,) a small Fish eaten much in *Languedoc*, and has the same virtues as the Anchove.

C H A P. LV.

Of the *Plaife*, and *Flounder*.

Choice. **Y**OU are to chuse those that are fresh, tender, white, soft, and agreeable to the Taste.

Good effects. They are Nourishing enough, and produce good Juice, digest easily, allay the sharp Humours of the Breast, and open the Body.

Ill effects. They are a little viscous; tho' we do not find they produce any ill Effects, at least when not used to excess. It's said, that when these Fishes begin to smell and putrifie, that they are purgative.

Principles. They contain much Oil, flegm, and a middling quantity of Salt.

Time, Age, and Constitution. They agree at all times, with any Age and Constitution; and especially with young People of a hot and bilious Constitution.

REMARKS.

THE Plaife and Flounder are two Fishes of the same *Names.* kind, both of them being in Latin called *Passer la-vis*, to distinguish them from another kind of *Passer* called *Squamosus*, of which by and by.

A Plaife is bigger than a Flounder, which last is also called *Quadrantulus* in Latin, by reason of its square Form.

Both these Fishes are found in Salt and Fresh-water ; though they are not to be met with in such numbers in the Sea as in other places. They are well known to Fishermen. they are nourishing enough, and qualify the sharp humours of the Breast ; because they contain an oily, viscous, and balsamick Juice, that is apt to stick to the solid parts, and to embarrass the sharp Salts that prick the Lungs : They also open the Body, by the help of this same Juice, which doth a little loosen the Fibres of the Stomach and Bowels, which makes the passages smother, and softens and qualifies the soft Matters contained in the Bowels.

These Fishes are in Latin called *Passeres*, quia parte *Etymology.* spinæ albicant, prona fusci sunt, & terrei coloris, instar passerum avium : They were also formerly named *Pectines*, forsan quod spinæ eorum rectæ, & parallelæ pectinis instrumenti, quo capilli pectuntur, speciem præ se ferant.

C H A P. LVI.

Of the *Bret-fish*, *Flat-fish*, and *Burt*.

YOU are to chuse those that are fresh, tender, white, and pleasing to the Taste. *Choice.*

They are nourishing enough, pectoral, good *Good Ef-* to qualify the sharp Humours of the Breast, and *fects.* to open the Body.

They produce no ill Effects, at least if not *ill effects.* used to excess.

They contain much Oil, and a midling quantity of volatile Salt. *Principles.*

They agree at all times with any Age and *Time, Age,* Constitution. *and Con-* *sitution.*

REMARKS.

REMARKS.

THese are all three Sea-fishes, called in Latin *Passeres squammosi*. The first of the three has the best taste, and in shape is much like unto a Sole: It's flat, pretty large, and beset with small rough Scales, sticking close to the Skin.

The next is covered with small black Scales, marbled with red; and it's much like a Flounder, though smaller: And the third does not differ from the last, but only that it is not so big.

All three are much used for Food: They are also soft, white, and altogether like Plaice and Flounders: They likewise produce the same Effects. We have no occasion to explain their Vertues here, since we should do no more than repeat what we have said in the fore-going Chapter.

C H A P. LVII.

Of the Sole.

Choice.

YOU should chuse that which is tender, fresh, firm, white, dainty, and well tasted.

Good effects.

It's nourishing enough, produces good Juice, and is easy of Digestion. The Head of this Fish being dried, and reduced to a Powder, is looked upon to be good for the Stone, Gravel, and Scurvy.

Ill effects.

It produces no ill Effects, if it be not immoderately used.

Principles.

It contains much Oil and volatile Salt.

Time, Age, and Continuation.

It agrees at all times, with any Age and Constitution.

REMARKS.

THere are but few Fishes that have such an exquisite Taste, and at the same time are so wholesome as the Sole; and therefore 'tis called by some *Perdrix marina*, the

the Sea-Partridge. It's well known to Fishermen, and is served to the best and daintiest Tables. This Fish is of a different bigness and kind.

It's tender, short, firm, having but little viscous and gross Juices, and containing a just proportion of oily and saline Parts, which makes it to have so excellent and agreeable a Taste, and to produce all the good Effects we have spoken of.

The Sole in Latin is *Solea*, because it is somewhat like the Sole of a Shoe, called also *Solea*.

Buglossus is another Latin name it has from *Βούγλωσσος*, *Eymology.* *a Bos*, an Ox, and *γλωσσον*, a Tongue; because in form it's like a Neat's Tongue.

C H A P. LVIII.

Of the Turbot.

THere are several sorts of Turbot, that differ from one another not only in bigness, but also in that some of them have prickles on their Heads and towards their Tails, and others none at all. You are to chuse this Fish while it is fresh, firm, white, tender and juicy.

It's nourishing enough, and easy of Digestion, and is looked upon to be good against the Distempers of the Spleen, when applied thereto.

It produces no ill Effects, unless immoderately used.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Constitution.

Kinds.

Choice.

Good effects.

Ill Effects.

Principles.

Time, Age,

and Constitution.

R E M A R K S.

JUvenal, in his fourth Satyr, informs us, what value the Ancients had for Turbot, by the pleasant Description he gives, of a Company of dainty Persons, who were assembled by *Dominian's* Order, to give their Advice about the goodness of this Fish. We may say, it has an excellent Taste, and is used at the best Tables. It's by some called *Phasianus aquaticus*, the Water-Pheasant, by reason of the goodness of its Taste, which is somewhat like that of a Pheasant.

Pheasant. It's wholesome, and produces many good Effects; and the reason is, because 'tis indifferently compact in its parts, contains a just proportion of oily and saline Principles, and has but few viscous and gross Juices.

The Turbot is a Sea-fish found in all parts, and at all times. There are very large ones in the Ocean and Mediterranean. *Rondelet* says, he had seen those that were five Fathom long, four in breadth, and a Foot thick. This Fish sometimes lives about your fat Soils, and near the Shores, but most often at the Mouths of Rivers, where they watch the coming of other Fishes. It's of a voracious Nature, feeds upon the small Fishes it meets with, and especially upon Cray-fish, of which it's a great lover. It moves slowly, by reason of the largeness of its Body.

Etymology. The Turbot in Latin is called *Rhombus*, because 'tis large, flat, and like a Lozenge.

CHAP. LIX.

Of the *Quaviver*, or *Sea-Dragon*.

Kinds. **T**HERE are two sorts of Quavivers, the great and small ones, the last of which is only used for Food. You are to chuse that which is tender, juicy, fresh, firm, short, and of a good Taste.

Good effects. It's very nourishing and restorative, produces good Juice, and easily digests. It's looked upon to be good for all sorts of venomous Wounds, when applied to them.

Ill effects. It produces no ill Effects, unless used to excess.

Principles. It contains much Oil and volatile Salt.

Time, Age and Constitution. It agrees at all times, with any Age and Constitution.

REMARKS.

THIS is a Sea-fish well known to Fishermen, and is used at the best Tables, by reason of its excellent Taste. It's tender, firm, short, and has but few viscous and gross Juices; and therefore 'tis easily digested, and produces the other Effects we have attributed to it.

The

The Sea-Dragon usually lives in stony and sandy places. It's said, if you endeavour to take him with the Right-hand, it will violently resist; but if you use the Left, it yields easily, and is catch'd; but 'tis a thing hard to be understood, and wants Confirmation.

This Fish has sharp and venomous Fins on his Back, with which he defends himself against the Fishermen. If they are pricked with them, the place swells, and the same is usually attended with an Inflammation, Pain, and Fever. These little Fins do not lose all their Vertue when the Fish is Dead; for when your Cooks happen to be pricked with them, they suffer the same Inconveniency as if the Fish had been alive. The Remedies used in this Case are sharp, volatile, and sulphurous things, such as the Spirit of Wine, a mixture of Onions and Salt, or else the Flesh of the Sea-Dragon himself: All these being applied to the Wound, open the pores of the Skin, and give a more open passage out to the venomous parts injected. Some upon this or the like occasion have ordered the Brains of the Sea-Dragon to be burnt to Ashes, and the Powder to be taken inwardly: This Remedy is much esteemed, though by this Calcination they do not consider, that the Brain of the Fish is divested of its volatile Salts, which have the most efficacy in them against the Poison; and that they reduce the Brain into the form of an Alkali Matter, proper only to swallow up some acid parts.

The Sea-Dragon in Latin is called *Draco*, à *δράκων*, an Etymology. Eye; because this Fish is sharp-sighted.

CHAP. LX.

Of the Roach.

YOU ought to chuse Roaches that are tender, fresh, plump, and well tasted. *Choice.*

They are easy of Digestion, and produce a good Juice: They are likewise nourishing, restorative, recover decayed Strength, promote Seed, and are looked upon to be good to stop a Looseness. *Good Effects.*

We do not find they produce any ill Effects. *Ill effects.*

The Roach contains much Oil and volatile Salts, in all its parts. *Principles.*

It

Time, Age,
and Constitution.

It agrees, especially in Winter time, with any Age and Constitution.

REMARKS.

THE Roach is a Sea-fish well known to Fishermen. It has two sharp Fins on the Back, and feeds upon Flesh. It eats small Crabs, and other little Fishes : It's more esteemed in Winter than Summer ; perhaps because it swims in the open Sea in Winter, whereas in Summer time it draws near the Shore, and therefore it feeds upon different Foods in these two Seasons ; or else, according to the relation of some Authors, because it spawns in Summer time.

The Roach is easy of Digestion, because 'tis tender, delicate, not very compact in its parts, and has but little gross Juice. It's very nourishing and restorative, by reason of its oily and balsamick Parts, and volatile Salts. Lastly, It's looked upon to be good for stopping a Looseness. It operates upon this occasion, by calming and suppressing the fury of the sharp and pungent Humours that cause this Inconveniency, by its oily and incumbring Principles.

Etymology. The Roach in Latin is called *Erythrinus*, ἀπὸ τοῦ ἔρυθρου, red, because this Fish is red.

Pliny likewise for the same reason calls it *Rubellio*.

CHAP. LXI.

Of the Shad.

Choice.

YOU are to chuse a Shad that is fresh, plump, tender, well tasted, and that has been caught in fresh Water.

Good Effects.

It's very Nourishing, and causes Sleepiness : They find a Pearl in the Head of this Fish, which is looked upon to be good for curing of Quartan Agues, expelling the Stone in the Kidneys and Bladder, working by Urine, and consuming acid Humours : It's also pretended, that the Stomach of a Shad dried and reduced into a Powder, if taken inwardly, fortifies the Stomach.

The

The Shad, especially when 'tis not fresh, hath *ill effects,* a certain Sharpness in it, that doth a little incommode the Gums, and causes Thirst. This Fish taken in the Sea, is also a little hard, and not easily digested.

This Fish contains much Oil and volatile Salt, *Principles,* at all its parts.

It agrees in the Spring, when 'tis better than *Time, Age,* in any other Season of the Year, with any Age *and Con-* and Constitution, provided it be moderately *stitution.]* used.

R E M A R K S.

THE Shad is a Fish well known, and eaten at the best Tables, for the goodness of its Taste. It contains oily and balsamick Principles that are also a little viscous, and apt to yield good Nourishment, by uniting with the solid parts, and cause Sleepiness, by binding up and embarrassing the Animal Spirits. They are also these viscous Juices, endued with some sharp Salts, that incommode the Gums by their sticking to them, and causing Thirst by pricking the sides of the Stomach. This Fish was but little esteemed by the Ancients, according to the Relation of *Ausonius*, who says, there are none but the Vulgar that eat them.

The Shad is a Sea-fish, but 'tis also found in Rivers, into which it usually goes in the beginning of the Spring. When it first comes out of the Sea, 'tis lean, dry, and ill tasted; but after it has been in fresh Water for some time, it grows fat, plump, and savoury. It's said, this Fish is so afraid of Thunder, that the noise thereof many times kills it out of fear. *Rondelet* says, that he had seen some of them, by playing on the Lute, run and skip about on the face of the Water.

They pickle Shad to keep, and for the exporting it in- *Pickled.* to other Parts; but 'tis not so well tasted as before.

The Shad in Latin is called *Alosa*, *ab alendo*, to nourish, *Etymology,* because 'tis very Nourishing.

C H A P. LXII.

Of the Thornback, or Ray.

Kinds.

There are several sorts of Thornbacks, some of which have their Backs almost all over diversified with white points like Stars, and others have none of them but on the Tail : There is also another kind of them caught at *Marseilles* that are much esteemed. This Fish in Latin is called *Raya clavellata*, is of a blackish Colour, smaller than the other, tenderer, and of a more exquisite Taste. All Thornback ought to be chosen when they are plump, and as tender as may be, and you must let them lye for some time before they are eaten.

Choice.

Good effects.

The Thornback is Nourishing enough, and is Food that is both solid and durable. Some pretend, that the use of it provokes Venery, and increases Seed.

Ill Effects.

The Thornback is naturally a little hard, not easy of Digestion, and apt to cause Wind, and produce heavy and gross Humours ; and if eaten before you let it lye for some time, it will be attended with all these ill Effects, to a great Degree.

Principles.

This Fish contains much Oil, and volatile Salt.

Time, Age, and Constitution.

It agrees at all times, with young, bilious, and sanguine People, who have a good Stomach.

R E M A R K S.

THE Thornback is a Sea-fish well known. It has a good Taste, and is much used for Food. It multiplies apace, and therefore is common enough. It feeds upon small Fishes, and lives in miry and dirty places in the Sea near the Shore. It's salted in some places, and dried in the Sun, or with Fire : They beat it well, in order to its

its drying the sooner ; and when 'tis dried enough, it will keep a long time good. They export it from one place to another, but 'tis not good Food. *Dried and pickled Thornback.*

As for the Thornback commonly used in *France*, 'tis not pickled ; it contains viscous Juices, that make it hard of Digestion ; but 'tis very Nourishing, and a solid and durable Food ; because these same Juices stick to the Vesicles of the Fibres, so as not easily afterwards to be separated from them.

The Thornback, in order to the producing of good Effects, and to be made more agreeable to the Taste, should not be too fresh. It must be kept for some time, during which there is a little Fermentation wrought in it, whereby some dull and viscous Matters, which make it hard and tough, are insensibly attenuated and destroyed ; and therefore those that live at *Paris*, and other parts, eat the Thornback in a better condition than those near the Sea-side, because it has more time to lye by.

The Teeth of Thornback being brayed in a Mortar, *Thornbacks Teeth.* may be used to dry up acid Matters, as well as Crab's Eyes, and all other Alkali things.

The Gall of Thornback is good for the Distempers of the Ears. *Gall.*

Rondelet doth very much magnify the Liver of this Fish, *Liver.* for being good against the Itch.

The Thornback in Latin is called *Raya, & radio*, Rays, *Etymology.* because its Back looks like Stars.

Some derive the Word *Raya* from *Rubo*, a Briar ; because this Fish carries prickles upon his Back and Tail like a Briar.

C H A P. LXIII.

Of the Cod.

YOU are to chuse that which is white, tender, fresh, and well tasted. *Choice.*

It's Nourishing enough, and produces good Food. *Good effects.*

Salt Cod is not near so well tasted as that which is fresh, neither is it so easy of Digestion, but harder and tougher. You are to steep it in Water before 'tis eat ; for without that, it will heat myself, and make you very dry. *in Effects.*

Principles.
Time, Age,
and Con-
stitution.

It contains much Oil and volatile Salt.
It agrees at all times, with any Age and Con-
stitution.

REMARKS.

THE Cod is a Sea-fish well known. It's about two Foot long, and proportionably in breadth. It's much used for Food. When it's fresh and new, it produces good Juice, and is Nourishing enough, because it contains a great quantity of oily and balsamick Parts; but when it has been salted, and is too old, it's not so well tasted nor so easy of Digestion; not only because the Bay-salt hath fixed and sunk down its more volatile Parts, and such as are most apt to excite an agreeable Taste; but also because that being introduced into the pores of the Fish, it makes it more solid, compact and hard.

The Pickle
of Cod.
Vertue.

The Pickle of Cod is of a dissolving and drying Nature, when outwardly applied: They also use it among other things in Glisters, and is Laxative, because it contains much Salt, irritates and pricks the intestinal Glands, and forces more Liquor out than before.

The Stock-fish used in *France*, and other Parts, is not so good as salted and dried Cod: Some pretend otherwise, and will have it to be the Melwel, called in Latin, *Molua major*: Be it as it will, Stock-fish is no good Food, because 'tis hard, tough, and not easily digested: However, there are many People that make a Ragou of it.

The Pickle of Melwel has the same Vertue as that of Cod.

C H A P. LXIV.

Of Barbel.

Choice.

Kinds.

THE small Barbels are to be preferred before the large ones, because they are easier of Digestion. They should be also caught in pure running Waters. There are two sorts of them, one of which are hairy, and others not.

This

This Fish is very nourishing, and even proves *Good Effects.* solid and durable Food enough. It is also looked upon to be good for the Cholick, Piles, and stinging of venomous Creatures. They also pretend, that it allays venereous Inclinations : But I am not certain that all these Vertues which are attributed to it are grounded upon solid Experiments.

This Fish is a little hard, and not easily digested ; and a certain Author says, that the Wine wherein it hath been steeped and boiled makes Men and Women barren. *Ill effects.*

It contains much Phlegm, Oil, and Salt that *Principles.* is almost all volatile.

It agrees at all times, with young bilious People, those who have a good Stomach, and are *Time, Age, and Constitution.* used to much exercise of Body.

REMARKS.

Barbel is a Sea-fish of an oblong form, and middle sized, and beset with large and tender Scales. It rarely weighs above two Pounds. It feeds upon Weeds, Oysters, small Fishes, and the Carcasses of humane Animals ; and especially if we believe some Authors, on the Sea-shore, which made them anciently consecrate it to *Diana*. It breeds three times a Year. It's by some called *Trigla*, according to this Verse :

Accipiunt Trigla terno cognomina parva.

This Fish is a little hard to be digested, by reason of some gross Juices contained therein : In the mean time, these same Juices make it very Nourishing, and good durable Food. It has a good Taste ; and the old *Romans* esteemed it very much, which made them put it amongst those that went at an excessive Price, as several faithful and true Historians have assured us. The Liver is that part of the Fish that is most esteemed, for the goodness of its Taste, and the Head next. But *Galen* makes light both of the one and the other, not only upon the account of the Taste, but also Health.

C H A P. LXV

Of the Tunny.

Choice.

YOU are to chuse that which is young, tender, and neither too fat nor too lean.

Good effects.

It's Nourishing enough, and solid and durable Food. It's looked upon to be good against Poison, the stinging of Serpents, and the biting of mad Dogs.

Ill Effects.

It's hard of Digestion, and heavy upon the Stomach, especially when 'tis too fat.

Principles.

The Tunny contains much Oil and volatile Salt, in all the parts of it.

Time, Age, and Condition.

It's usually eaten in the Winter and Autumn, and agrees with young, bilious, and sanguine People, who have a good Stomach, and are used to much Exercise.

R E M A R K S.

THE Tunny is a large and thick Sea-fish, and met with in great plenty in the *Mediterranean, Provence, Spain, and Italy*. *Aristotle* observes, that it sometimes goes up into Rivers. It's covered with large Scales, closely united to one another, and feeds upon Weeds, Algons, and several other Sea-plants. It's also said, this Fish is so cruel, that it will devour even its own young. They likewise add, that it can see better with its Right-Eye than with the Left. Some Authors assure us, it lives but two Years : However, It's hard to conceive how this Fish, which sometimes grows to a prodigious bigness, can do so only in the compass of two Years.

They pickle this Fish in those Parts where they catch it, in order to keep and transport it. It's firm, short, and of an excellent Taste. The most delicious, and most juicy parts of this Fish are the lower part of the Belly : However, as they are commonly too fat; they stick in the Stomach, and relax and debilitate the Fibres ; and therefore those parts of the Tunny that are not so fat, are to be preferred for their wholesomeness, though they are not so well tasted as the other.

The

The Tunny in Latin is called *Thunnus*, or *Thynnus*, à *Etymology*. *Id est*, *impetu ferri*; because this Fish in the heat of the Dog-days sometimes throws it self furiously out of the Sea upon the Shore, or into Ships.

C H A P. LXVI.

Of Muscles.

THere are two sorts of Muscles, *viz.* Sea and *Choice*.
River ones; the first of which are pre-
ferrable to the other, provided they be tender,
well fed, white, delicious, and of a good Taste.

They are opening, nourish a little, and esteem- *Good effects*.
ed to be of a drying and dissolving Nature. The
Muscle-shell being brayed in a Mortar, may be
taken from half a Scruple to a Dram, to stop
Loosness and waste sharp Humours. It's also
used as a deterfive, and for consuming the
Rheums that arise in Horses Eyes.

Muscles, and especially fresh Water ones, *are ill effects*,
hard of Digestion, produce dull and viscous Hu-
mours; and are likewise looked upon to promote
a Fever, and cause Obstructions in the lower
part of the Belly.

Muscles contain much Oil, Phlegm, and vo- *Principles*.
latile Salt.

They agree at all times, with young bilious *Time, Age,*
People, and such as have a good Stomach, pro- *and Con-*
vided they be moderately used. *stitution.*

R E M A R K S.

Muscles are small Shell-fish well known to Fishermen.
The Sea-Muscles are delicious, tender, and well *Sea-Mus-*
tasted; and this Fish swimming in Salt Water helps *cles.*
Digestion in the Stomach. As for the River-Muscles, they
are of an oval form, and yellowish Colour, more hard, and
not so easily digested as the other, by reason of a viscous,
glewy, and insipid Juice it's endued with, and that con-
tributes to produce all the ill Effects we have before men-
tioned.

The Sea-Muscles are used almost in all Countries for Food. They live upon the Water with which their Shells are supplied from time to time. They are covered with a kind of a filamentous Moss, and commonly stick to Rocks, Stones, and sometimes even to pieces of Wood.

Etymology. The Muscle in Latin is *Musculus*, either because it's like a little Muscle, or because, as we have before observed, it's surrounded with a kind of Moss, in Latin called *Muscus*.

There are moreover many other Sea Shell-fishes, that are used for Food in some Places, and especially Sea-ports. They are so many, and at the same time produce much the same Effects as Muscles do, that we shall not treat of them in this place.

C H A P. LXVII.

Of Oysters.

Kinds.

There are a great many different kinds of Oysters, that are all of them good to eat.

Choice.

You are to chuse those that are fresh, pretty large, tender, moist delicious, well tasted, and that have not been taken in dirty and muddy Waters.

Good effects.

They cause Sleep, create an Appetite, promote Venery, work by Urine, are pretty Nourishing; and the eating of them is by some looked upon to be good for Scorbutick People, and such as are Gouty: But I cannot well understand how they can be proper for these sorts of Maladies. An Oyster-shell being calcined and reduced to Powder, is of an opening, drying, and deterfive Nature, good for cleaning the Teeth, and to consume acid Humours, for 'tis Alkaline.

Ill effects,

Oysters are a little hard of Digestion, produce viscous and gross Humours, and the immoderate use of them may sometimes cause Obstructions.

Principles.

Oysters contain much Oil, Phlegm, volatile and fixed Salt.

Oysters,

Oysters, especially in cold Weather, agree with young bilious People, with those that have a good Stomach, and quick Digestion.

*Time, Age,
and Consti-
tution.*

REMARKS.

Oysters are Shell-fishes that breed in the Sea, and well known. *Pliny*, and some other ancient Authors, say, there is no difference of Sex in this Fish; and that they are produced no other way, than from the Corruption of some slimy and muddy Matter; or from the scum that sticks to, and for a long time continues round the Ships: Certainly, this sort of Generation cannot easily be apprehended.

Oysters feed upon Water and Mud, and Crabs are their Enemies. Some Authors observe, that when the Oyster opens its Shell for a little Refreshment, the Crab presently throws a Stone between, so as that it cannot close it again, and then eats the Fish contained within it.

Oysters are to be met with in several places, to wit, in the open Sea, near the Shore, in stony places, and at the Mouths of Rivers falling into the Sea. *Pliny* says, they love mightily to be in fresh Water: He adds also, that those found in the Ocean are larger than those fished in the *Mediterranean*; and that according to the difference of places, they differ in bigness, colour, and goodness of Taste. There are some very large ones on the Indian-shores. The Oysters of *Europe* are middle sized. They are reddish upon the Coasts of *Spain*: And in some other places the Shell and the Oyster are black. The best Oysters, and most valued for the goodness of their Taste, are those found near the *English* Shores.

The ancient *Romans* highly valued Oysters. They are also much used in *France*, and other Countries. They are eaten either raw or roasted. Roasted Oysters are not so soon digested as the other, because they are thereby deprived of that Saltish Juice naturally contained in them, and which does not a little help the digesting of them in the Stomach.

Oysters contain viscous and glewy Parts; which being conveyed to the Brain, sometimes cause Sleepiness, by stopping, after a sort, the motion of the Animal Spirits. They are a little hard of Digestion, by reason of the same parts, and create an Appetite, because soaketh in a saltish Juice, that lightly pricks the Fibres of the Stomach. Lastly, some pretend, that they are apt to provoke Venerie; and this Juice we have spoken of may produce this Effect, by making the Humours more sharp and pungent; but I am

Opinion,

Opinion, 'tis the Pepper they commonly eat with Oysters is the cause of it.

Etymology. Oyster in Latin is *Ostreum*, or *Ostrea*, and in *οστρεον*, vel *quasi ὄστρεον*, quod testâ velut ossâ tegatur; because 'tis covered with a hard Shell.

CHAP. LXVIII.

Of Crabs.

Kinds. **T**Here are two sorts of Crabs, viz. the Sea and fresh Water-Crabs; each of which are again subdivided into several more. You are to chuse those that are fat, well fed, tender, and of a good Taste.

Good effects. Crabs are Nourishing enough, and solid Food. They are of a strengthening Nature, allay the sharp humours of the Breast, and good for such as are troubled with Pthiſicks and Asthma's: They purify the Blood, work by Urine, and cleanse Ulcers in the Throat, if eaten as they are, or taken in Broth.

Ill effects. They are a little hard of Digestion, and produce dull and viscous Humours.

Principles. They contain much Oil, volatile Salt and Phlegm.

Time, Age, and Constitution. They agree at all times, with young People of an hot and bilious Constitution.

REMARKS.

River-Crabs. **F**resh-Water Crabs are well known, and much used for the goodness of their Taste. They are to be met with almost in all parts of *Europe*, where there are Rivers and Lakes. They feed upon Herbs, Frogs, and the Flesh and Excrements of divers Animals; and this is found by throwing the Carcass of any Animal into the Water, for they run to it in great numbers, and never leave off till they have quite devoured it. It's said they can live a great while out of the Water, provided you give them Herbs to feed upon. Fresh-water Crabs contain an oily and

and balsamick Juice, that is apt to nourish, moisten, and allay the sharp Humours of the Breast, and to produce the several good Effects before-mentioned. But as this Juice is of a dull and viscous Nature, those Fishes are not easily digested; but yet much more than the Sea-Crabs, who are endued with a grosser Juice, and in Vertue are much like the Fresh-water Crabs.

Sea-Crabs are for the most part larger than fresh-water *Sea-Crabs*. ones. They are of a prodigious bigness in *America*: Some say, they are very cruel and dangerous; and that sometimes they tear People to pieces, when they have once seized them with their Claws.

Shrimps which are very common in some Countries, are a sort of Sea-Crabs, whose Claws are not like the former, but sharp and strait. There are several kinds of them which differ in bigness and colour, and are described by *Johnson*, and several other Authors. They are well tasted, pectoral, strengthening, and easier of Digestion than any other Sea-Crabs.

We shall not treat in this place of the several other kinds of Crabs, for fear of being tedious. It's enough to know they have all the same Vertues, and that they are good for those that are troubled with Pthificks and Asthma's, as before noted. These Fishes are drest divers ways; for they make Soops, Broths, and other Dishes of them, that are very good and wholesome.

Some Authors say, that the Sea-Crabs of *Europe* are fat and juicy towards the Full-moon; but as the Moon decreases, so they decline, and lose their fat: The same Author also says, that the Moon in the *Indies* produces a quite contrary Effect upon Crabs; for when she does not appear they are large and fat, but they grow lean and poor when she does.

C H A P. LXIX.

Of Frogs.

THere are several sorts of Frogs which differ *Kinds.* in bigness, colour, and according to the place where they are bred. Your Sea-Frogs are monstrous, and not used for Food. Your Land-Frogs, called in Latin *Rana sylvestres*, are very near like unto your Water-Frogs, only that they are

Choice.

are smaller : They are not eaten neither : But Water-Frogs are much used ; and you ought to chuse those that are plump, fat, fleshy, green, and such as have been catched in clear and pure Water.

Good Effects.

They are a little Nourishing, allay the sharp Humours of the Breast, and are looked upon to be of an opening and dissolving Nature.

Ill-Effects.

They are a little hard of Digestion, and breed gross Humours. Some Authors assure us, that the too frequent use of them makes People look ill, and causes a Fever.

Principles.

They contain much Oil, Phlegm, and a little volatile Salt.

Time, Age, and Constitution.

They agree at all times, with young and bilious People, who have a good Stomach, and are wont to much Exercise ; but old and phlegmatick Persons ought to abstain from them, or use them moderately.

R E M A R K S.

Water-Frog.

THE Water-Frog is an Insect well known. It's an amphibious Animal, that lives both by Land and Water, though it keeps most in the Water, as in Rivers, Marshes, Ponds, and Fountains. It feeds upon Flies, Worms, Leaches, Snails, and all sorts of Insects : Neither does it spare its own Kind ; for small Frogs are found in the Mouth and Belly of the large ones : Frogs also feed upon the Herbs which grow in Marshes and Rivers. They swim very fast, and instead of walking jump along. They love to be in Water that is pretty warm, but do not care for cold Water ; and for that reason, we find them pleased in Summer-time, and Croak ; but when 'tis cold, they are silent.

Frogs are in some Places much used for Food. It's plain, *Galen* did not value them much, when in speaking of other Aliments, he says nothing of them at all. Some Authors condemn the use of them, not by reason of the way of these Animals living, but also in respect to the places where they live. It's true, that those which are catched in Ponds and Marshes, where they feed upon bad Food, are not so wholesome as those bred in Rivers ; but for these last, they produce good Juice enough. They are

are full of oily and balsamick Principles, apt to allay the sharp Humours of the Breast, and to be Nourishing ; however, there is some Viscosity in them, that makes them not so easy of Digestion.

The Seed of Frog, otherwise called Spawn, and in Latin, *Frog-Sperma Ranarum*, is much used in Physick, for qualifying spawn. sharp Humours, cooling and moistning. There is a Water distilled therefrom, which has the same Vertues ; and this Seed is nothing else but a viscous Matter, that is transparent, cold, glewy, and full of small Eggs.

Rana, the Latin for Frog, is an Hebrew Word, which *Etymology.* in that Tongue signifies to cry, because this Animal croaks in the Water.

C H A P. LXX.

Of the Tortoise.

THERE are several kinds of Tortoises in reference to the places where they live : *Kinds.* There are some of them found upon Land, and for that reason are called Land-Tortoises : Others are Sea-Tortoises ; a third Fresh-Water ones ; and the fourth live in muddy Places : Most of them are amphibious, that is, live upon Land and Water ; and they are of different sizes, as you will find by and by. Chuse those *Choice.* that are large enough, well fed, tender, juicy, and of a good Taste.

Tortoise is Nourishing enough, and solid and *Good Es.* durable Food. It's restorative, pectoral, and *best.* good for those that have the Pthifick, and hectick Fevers. They make a Syrup of the Flesh of a Tortoise that is exceeding good for qualifying the sharp Humours of the Breast, and to recover meager and decayed Persons.

The Flesh of a Tortoise is a little hard, and *ill effects.* not easily digested. It breeds viscous and gross Humours, and makes those People who feed upon it often, dull and lazy.

It

Principles. It contains much Oil and volatile Salt.
Time, Age, and Constitution. It agrees at all times, with young Persons of a hot and bilious Constitution, with those that are used to much Exercise, and that have a good Stomach.

REMARKS.

THE Tortoise, is an Animal that carries his House along with him, and is cover'd with a fine, firm, large, solid, and hollow Shell, like unto a Shield, and diversified with several darkish Colours. It's very ill-shaped, and much like unto a Lizard.

Land-Tortoise.

The Land Tortoise is found in Mountains, Forests, Woods, Fields, and Gardens. It lives upon Fruits, Herbs, and what it can find upon the Ground; and likewise feeds upon Worms, Snails, and other Insects. This Animal may be fed in Houses, with Bran and Flower. They hide themselves in Winter-time in Caves, like Serpents, and Lizards; and sometimes stay there without any Food at all, as several other Animals do. They live long, and some Authors assure us, they are not amphibious, as the Water-Tortoises are. They go very slowly; they have a natural Antipathy for the Eagle, because this Bird sometimes seizes and whips them up into the Air, in order to eat them. Aristotle says, they fight with Serpents and Vipers; and that they always before-hand provide themselves with a Plant called *Cunila* in Latin, and *savoury* in English, to cure the stinging of those Animals.

Pliny says, that this kind of Turtle, is in great plenty to be found in *Africa*; and is much used for Food in the *Indies*. Some Authors recommend the eating of it in *August* and *September*; because 'tis commonly fatter and better fed in Harvest, than at any other time.

Sea-Tortoise.

The Sea Tortoises live always in the Water; sometimes they go a Shoar, and there fall asleep, as your Sea-Calves do, but if they continue long there, they die: They feed in the Sea upon Shell-fishes and the like, and when they are upon Land, they eat Herbs. It's said, when their Heads are cut off, that yet they will live for some time, and that they will bite, after their Head is off, any thing in their way, very hard. Pliny says, there are Sea Tortoises in the *Indies* so large, that the Shells of each of them are big enough to cover small Houses, and to make Barks of; with which the People of these Countries sail into the Islands of the Red-Sea.

Fresh Water Tortoises, and those that live in muddy *Fresh-water* Places, may be put together: In short, there is but little *ter Tortoise* difference between them, saving that the first are found in *&c.* clear Waters, as in Rivers and Lakes, and the other in Muddy and Marshy places, and the still Waters of Ditches, commonly about Towns and Castles. However, they are sometimes to be met with in Rivers, especially towards the Spring: These two sorts feed upon Herbs and watry Insects; they are of an amphibious Nature, but live more by Water than Land; it's said, they can live along time without Food.

The Flesh of the Tortoise, is very good, and like Veal: It's strange, that *Galen*, and many other Authors, who have treated of Foods, should say nothing of this Animal. For 'tis certain, It is used much in several Places. Perhaps the Ugliness of this Creature excited in them an Aversion to it. For the Head and Tail of it are like a Serpent's; and it has the Feet of a Lizard, which yet does not hinder the *Europeans* to eat it. The Tortoises which seem not to be most unwholesome, are those that live in miry, dirty Places, by reason of the filthy and gross things they feed upon; but there is not much heed to be given to this, if we consider that many other Fishes that live as Tortoises do, in dirty and muddy Places, prove to be good and wholesome Food.

The Flesh of Tortoises are Nourishing enough, and produce solid and durable Food; for it contains an oily, balsamick, and saltish Juice, that is easily condensed in the Vessels of the Fibres of the Parts, and sticks in such a manner thereunto, as not easily to be separated: It's also upon the account of this Juice, that this same Flesh is apt to qualify the sharp Humours of the Breast, and good for Asthma's and the Pthitick: In the mean time, as 'tis hard and viscous, its not quickly digested, and therefore before it is eaten, it ought to be well boiled, and seasoned afterwards with such things as may help Digestion.

Cardan, in his Ninth Book speaking of Tortoises, assures us, that the Flesh of the *African* Tortoises being eaten with Bread for several Days together, is an excellent Remedy against the Leprosy; for which our Author endeavours to give a Reason; but I think it necessary, before any one should imbroil himself with explaining this Matter, that he ought first to be certain of the truth of the fact.

The Blood of the Tortoise being dried, is looked upon *the Blood* to be good for curing the falling sickness, and you may pre- *of the Tortoise.* scribe a Dram of it.

They Dose.

They extract an Oil in some Countries from the Tortoise, that is good to burn.

Etymology. The Tortoise in Latin is called *Testudo*, à *testâ*, a Shell, because this Animal is covered with a Shell. Some name it *Tardigrada*, because it moves slowly. It's also in Greek called, *φίγιος*, i. e. *Domiporia*, because it carries a House along with it.

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A
TREATISE
OF
FOODS.

PART III.

Of Drinkables.

AS The Blood and Liquors of our Bodies are in continual Agitation, the watry and phlegmatick parts in like manner are continually dissipated, either by means of Transpiration, by Urine, or some other way. Wherefore 'tis necessary, this loss should be repaired by Drink ; for without that, the most volatile and exalted Principle of the Humours being no longer sufficiently extended and separated from one another by watry Particles ; and having consequently acquired too much Force and Activity, they would cause an excessive Rarefaction in the Humours, and impart an insupportable heat to the solid Parts.

Now, in order to prevent the fatal Inconveniences which in a short time must destroy the Oeconomy and Order of the solid and fluid parts of our Bodies, Wise and provident Nature gives

us notice from time to time, of the indispensable need we have of Drinking, by a lively Sensation it excites in us, which causes Thirst, and a desire to drink; and how this Sensation is produced, I shall endeavour to explain in a few Words.

What causes Thirst.

All the World knows, that the inward Membrane of the Oesophagum, and Stomach, and has a very nice Sensation; and 'tis interlaced with a multitude of small Glands, that do immediately receive from the Blood, a Salival Liquor, which they let pass into the Pores; This Liquor is of many uses. But the chief of them, in my Opinion, is to moisten the Tunick now mentioned: If this be granted, when one has not drank for a considerable time, the Mass of Blood is not only divested of the watery parts, but is also become sharp by Reason of this loss; and so is no longer capable to supply the Glands of the inward Membrane of the Oesophagum, and the Stomach, with so great a quantity of Salival Liquor, as before; and the less it supplies them with it, as being not so stocked, as it ought to be with Flegmatick Particles, so much the more sharpness it acquires than before: From whence it follows, that this Membrane must be dry, and rudely pricked; which will cause a considerable heat in that part, that cannot be allayed, but by Drinking.

Thirst increases mightily, upon great Evacuations, in Fevers and violent Exercises; because the Body hath in such case, sustained a vast loss of the Watery and Flegmatick parts. Salted and Spiced Meats, and such as are too dry, do also produce the same Effects; because they very much prick the internal Membrane of the Oesophagum, and Stomach; and by swallowing up its Moistures, dry it up.

Who these are that are more or less subject to Thirst.

Persons are more or less subject to Thirst, according to their different Constitutions: For example, bilious Persons, whose Liquors are very

very sharp, and much agitated; have more need than others of Moistning, cooling Drink, which quells the rapid motion of their Humours: Whereas, those of a Flegmatick Constitution, can go longer without drinking; because their Humours are naturally diluted enough; and this is the Reason, that Men who are of a hotter Nature than Women, feel Thirst oftner than they.

The word Drink, may in some sort be taken for all sorts of Liquid Foods; such as are Breaths, Eggs in the Shell, Milk, and many more of which we have treated before. 'Tis in this Sense, that *Hypocrates* in his Eleventh Aphorism, of the second Section, says, *Facilius esse refici potu, quam cibo*; that is, that we are sooner recovered by liquid, than solid Foods. Our Author in this Aphorism, prescribes those Foods which ought to be taken by Persons recovering from Sickneſs; and there is much Reason for it; for besides, that liquid Foods are much easier digested, and agree better with their Stomachs, who have been weakned by Sickneſs, they are also more easily distributed into all the parts that want recruiting.

The School of *Salernum*, takes the word Drink, in the same Sense as *Hypocrates*, in this Line:

Ut vites pœnam, de potibus incipe cœnam.

By this Verse, we are given to understand, that we ought always to begin our Meals with liquid Foods, as being those which are easier of Digestion, and stay least in the Stomach, but give a free passage to the more solid Aliments that come after; and from hence perhaps, has arose the custom of beginning our Meals with Soup. But for all that, we do not in this place take the word Drink, in the Sense now mentioned; but we consider it only as a liquid and fluid Body, which we make use of to quench our Thirst, to help Digestion, and the distribution

*Different
Drinks.*

of the solid Foods; and lastly, to repair the loss we continually sustain, of the Moist and Watry parts of our Humours.

There are two sorts of Drinks in use amongst us, the one which is plain, and nothing but Water, which Nature hath abundantly supplied us with; the other is compound or made Drink: The first is certainly more wholesome and agreeable to our Constitutions, since it fully supplies all our needs in the nature of Drink; and it may be called true Drink. In short, the others are not wholesome, but so far as Water is mixed with them, in a sufficient quantity: Indeed, this Water does not nourish, but necessarily concurs to promote Nourishment, and produces divers considerable Advantages, as we shall take notice of them in due place.

The second is made Drink, and consists of several sorts of things that are apt to Nourish and produce several other Effects: There are several sorts of them, as Wine, Beer, Cyder, &c. It was not certainly out of regard to Men's health, that all these Drinks were at first invented, but to gratifie the nicety of the Taste, that began to be weary of a Liquor that seemed to be insipid to it; and consequently, there was less care taken to make these Drinks wholesome, than pleasant. Not that I would hereby condemn the use of them, for they are good, provided they be not abused. For example, the Liquors that are fermented, revive the Blood and Spirits, and produce several other Benefits, which we shall treat of, by and by, under their particular Heads: But we may take the liberty to say in this place, that all made Drinks, have not always the true Characteristick of good Drink, which is to quench Thirst, to cool, and to moisten; seeing they themselves many times cause Thirst and heat very much: Such are those hot and spirituous Liquors, the pernicious Effects of
since

which are daily seen by the immoderate use of them.

Pliny in reflecting upon the vast number of different Drinks, that have been invented, cannot forbear ridiculing the humour of Mankind, that they should take the pains to prepare all these Drinks, since Nature had furnished them with one that is much more wholesome, and sufficient for the strongest and most vigorous Animals in the World.

We shall not trouble our selves with entering upon an exact detail of all these Drinks, but we shall particularly speak in order, of those that are most in use amongst us.

T 3]

CHAP.

C H A P. I.

Of Water.

Difference **W**ATER varies much, according to the different places it runs through, and where it hath undergone a different alteration. We may say in general, that that Water is most wholesome, which is light, clear, pure and limpid; that has neither Colour, Smell nor Taste; that heats, and quickly cools again; and wherein Herbs and Pulse, are quickly and easily boiled: That Water which has all these qualities, Digests and Circulates without oppressing the Bowels.

Choice. *Good effects.* Water cools and moistens much; if you drink a moderate quantity, it helps Digestion: It quenches Thirst, removes and washes away the impure and gross things that stick to the solid parts: It serves for a vehicle to solid Foods, and assumes to it self, the gross and tartarous Salts it finds in its passage, and the same are evacuated with it, either by Urine, Sweat, or other ways. Lastly, Water produces such wholesome Effects in us, that its absolutely impossible we should pass it over silence.

Ill effects. Water may produce ill Effects, either by drinking it to an excessive quantity, or by its quality. In short, if you drink too much Water, it incumbers and weakens the Bowels, especially if the party be fasting; for then it operates immediately upon the solid parts: It may moreover by the same means, cause the Dropsie, and many other Distempers. The quality of Water, is also

also very often pernicious; for if it be too cold, it may coagulate the Liquors of the Body, and stop their Course. In the last place, Water according to the various alterations it sustains in the Earths, through which it passes, and the different Principles it's endued with in the same Earths, may variously alter the Humours, and cause several sorts of Diseases, as we often find it does; of which we shall speak more at large hereafter.

Water with the Chymists, is a passive Principle: That which we drink is not so pure, but that it still contains some other Principle mixed with it. However, the less it contains of other Principles, the better it agrees with those who enjoy a good Wealth, and that do not drink Water for a cure. As for those that are indisposed, there are several sorts of mineral Waters, that have had wonderful Effects in several Diseases, by reason of the minerals which they have dissolved in the Earths, thro' which they have filtrated. *Water a Passive Principle.*

Water agrees at all times, with any Age and Constitution; but in a greater quantity with such as are of a bilious and melancholy Temper, than with those that are Flegmatick and Sanguine. *Time, Age, and Constitution.*

REMARKS.

Water is a Liquor we little esteem, because 'tis very common; but if we were to consider the great Benefits produced by it, we should value it more than an infinite number of things, which tho' very rare and precious, are not for their usefulness to be compared with it. In short, nothing without Water could be elaborated in Nature; no fermentations to be wrought without it; for the active Principles of mixed things would be so pressed upon one another, that they could not stretch themselves, nor be sufficiently dilated; from whence it would follow, that those mixtures could receive no increase. Without Water, the volatile Salts of those mixtures, being not well attempted nor held in, would almost all fly away; from whence

the total destruction of such mixtures, must follow in a short time after. Lastly, without it Animals would die of Thirst, the Sulphurs would take fire, and the frame of Nature be consumed by the heat of the Sun; for which Reason, the God of Nature foreseeing the continual and indispensable need we have of this precious Liquor, has left no part of the habitable World without it.

Water being rarified by the heat of the Sun, raises itself as far as the middle Region of the Air, where 'tis for some time detained in the Clouds by the Wind, after which it falls down upon the Earth in drops of Rain, from whence it runs into Rivers, Lakes, and several other places; and by this means, the Fountains and Rivers are supplied with a certain quantity.

Tho' we have said, that Rain supplies Rivers and several other places with Water, yet we must not affirm upon this Score, that tho' it should not rain at all, we should have no Water; for they never want it in *Egypt*, where it very rarely Rains. The *Nile* by its vast length and over-flowing, Waters all the Country, and supplies it with this Liquor: Indeed, the *Nile* receives its Waters from several other Rivers, which yet in all likelihood, had a good part of their Waters at first from Rain.

Trees that
yield Water.

Nature Operates frangely, by the different ways it takes to furnish many places with Water; very good Historians tell us, that in several places there are Trees of a vast bigness, which yield pure and limpid Water, which continually drops from these Trees, and waters all the Neighbourhood: They pretend also, that these Trees are not to be drained; for if you take Thirty or Forty Pitchers of Water from them, they will presently have the same quantity in the room of it, as they had before. Some moreover have said, that one Tree hath yielded as much Water, as hath sufficed Four Hundred Horse.

Rain-Water.

It's said, there is a Tree in the midst of an Island, in the *Atlantick* Ocean that yields plenty of Water to all the Islanders; and the Reason given for it, is this, that there appears always a Cloud upon this Tree, which waters its Branches, and makes Water drop from it continually.

Rain-water, and especially that which falls to the South, in the Spring and Summer, is by many People preferred before the rest; because they say with *Hypocrates* and *Galen*, that it is purer, and better qualified by the heat of the Sun, than other Water. Indeed, Rain-water may have parts that are somewhat finer than others; it has also some of the acid Salt in the Air in it, which renders it more penetrating and active than common Water, and therefore 'tis prefer'd by Chymists before the other, in the nature of a dissolvent: But as Rain-water does not frequently par-
take

fake of too many Impurities, which it meets with in the Air; I cannot think the use of it can be altogether wholesome. On the contrary, I am of Opinion, it's not to be used but in such places where the Air is commonly pure and Serene; and that even before 'tis drank, it were better to have it always Distilled, by which it would be rendred lighter, and freed from many impure and gross matters, with which it might be incumbred.

Snow, which as every Body knows, is nothing but frozen *Snow and Rain.* yet differs from it: In short, rain contains soft, pliant, slippery and flexible parts; whereas Snow, tho it be thawed, yet retains round and hard parts. *Ice.* *Hypocrates* in his Book of Air, Water, &c. very much condemns the use of it; saying, that all the Waters made of Snow and Ice are pernicious, and are never reduced to their pristine State. Several Physicians follow the same Opinion, and think that these Waters consisting of round, hard and gross parts, as before said, do choak up the Fibres of the solid parts, hinder Digestion, injure the Stomach, cause wind and crudities, provoke Coughing, hurt the Breast, coagulate the Liquors, oppress the Spirits, and produce many other ill Effects.

As for myself, I think the use of Ice may sometimes be proper in some Countries, and for certain Constitutions, provided they have prudence and moderation in the use of it. But in general, I do condemn it as pernicious in our temperate Climate; and the Reason is, because it usually produces more ill than good Effects. Besides which, if what *Hypocrates* says in his One and Fiftieth Aphorism of the Second Section be true; that 'tis dangerous to heat, cool, or make a Commotion all one suddain in the Body, let it be done which way it will, because every thing that is excessive, is an Enemy to Nature, why should any one run the hazzard in the heat of Summer, of liberally drinking these Waters which are excessive cold, and throw the body all on a suddain, into a quite different state than it was in before. Thus indeed we daily find Distempers arise, which thro' their extream malignity, often prove mortal: But People for all this, will not take warning; and most Men had rather run the hazzard of their lives or health, than be deprived of the Pleasure of drinking out of Ice. Again, if they were content to drink their Liquor when pretty cool, the bad Accidents we have spoken of, would not be so common; but besides that they make their Liquors as cold as they can, by putting them in Ice a long time; they do also put some of it into the same Liquor, that so if it be possible it may acquire a more considerable degree of coolness, and swallow up both together: The *Italians* and *Spaniards* do also the same thing, and tho' the heat of their Country, which

which is much greater than ours, does allow them to make use of those sorts of Drinks more than we; they do however many times pay for this sort of pleasure, with the loss of their lives, which in my Opinion, is to buy Repentance too dear. We have in Example here of in *Gonzagues*, Duke of *Mantua*, who according to *Bryeurinus*, *Lib. 16. de re Cib. c. 9.* died with drinking out of Ice.

Some Authors pretend, that the use of Ice is very wholesome; and *Pisanellus* amongst others, endeavours to prove the necessity of it; because 'tis said, that before the use of Ice was introduced into *Sicily*, as the Natives lived in a very hot Air, they were every year liable to malignant Fevers, which swept away a world of People, and they assure us, that these Fevers ceased, upon the use of Ice being introduced amongst them; after which, according to an exact account that was taken, there died a Thousand People less every year than before, in the Town of *Messina*; and this gave occasion even to the common People, to lay up every year their store of Ice, that they might be kept free from those Diseases they were subject to before, as much as they did Bread, and Wine.

We agree with *Pisanellus*, that the use of Ice may be wholesome in hot Countries, because the Air being very much heated with the Sun Beams, the Body requires a Liquor that can stop the violent Motions of the Humours, and make them a little of a thicker Consistence: But it does not from thence follow, that the use of Ice is equally proper every where. On the contrary, I am of Opinion, it may in our Climate be the cause of those malignant Fevers, it keeps the *Sicilians* free from; and the Reason is, because our Humours having not so rapid and tumultuous Motion, as those of the *Sicilians*, the Ice does so operate upon them, so as that they are much more easily congealed. Moreover, as we live in a more temperate Air, we require no other than moderate Foods, which keep our Liquors in their just Fluidity; for if they become either too gross, or too thin, they may cause different Diseases.

Spring-Waters.
ser.

Spring Waters are usually clear, pure, and clean; and the Reason is, because that having been filtrated thro' the Earth, they are cleansed and freed from the gross matters that might be contained therein, and hinder their Limphidity. These Waters have different vertues, according to the different alterations they undergo in the Earths they pass thro'. In short, those which we commonly use, have all the qualities of wholesome Water; others running between very cold Stones, are raw, and have some parts in them, that make them of a Condensing Nature, apt to cause Stagnations and Obstructions; to breed the Stone, Scourvey, Catarrhs, and several other the like Diseases.

It's

It's well known, that there is Spring-Water in divers *Spring* places, which tho' it be clear, will yet petrifie those things *Water* that lie for some time in it; as Wood, Fruits, and parts of *that petri-* Animals, I believe that comes to pass, in that these Waters *fies the Bo-* contain a very coagulating Acidity in them, which being *dies thrown* united to the Earthy and Stony parts, that it had dissol- *into it.* ved by the way, these two Bodies nicely stop up the Pores, of what is thrown into the Water, and make it as close and hard as a Stone. *Ovid* in the 5th. Book of his *Metamorphosis*, makes *Pythagoras* speak of this *Phænomenon*: Thus,

*Flumen habent Cicones, quod potum saxea reddit
Viscera.*

Besides Spring-Water that petrifies other things that *Water pe-* are thrown into it, there are those also, which without *trifling of* the help of any other matter, petrifie of themselves: You *itself.* may see in the *Grotto* of *Arsi* in *Burgundy*, some Waters that turn into Stone, as soon as they fall upon the Stones where they stand still. A certain Author relates, that there is near *Clermont* in the Province of *Auvergne* in *France*, a little Brook runs out of a Rock, whose Water in a Day and a Night, is turned into Stone: This Water kills those that drink of it, and if you receive it into a Vessel, it assumes the form thereof in petrifying: Moreover, they say, that in some parts of *Peru*, they build their Houses with a Water of this kind, after 'tis petrified in Molds prepared for that purpose. It's strange, that all these Waters, while they run, are very clear and limpid; but as soon as they stand still, they become hard and darkish.

If I may be allowed the liberty to guess at the reason of it, there is in these Waters a very considerable quantity of those conglutated Acids, united with the earthy and stony parts before-mentioned: Now those Acids being dragged along by the motion of the liquid Parts, that continually run, they could not get any ascendancy over the Water, because the progressive motion of the Torrent opposes the same: But as soon as the Water comes to stand still; these same Acids operating then upon each part thereof, closely stop up the Pores, and withstand the free Introduction of subtil matter, of that of the second Element, and of Air; from whence it follows, that the slippery and flexible parts of the Water being no longer agitated, by a more subtil Matter, by reason of their too strict Union with the gross Parts, they must condense and at last become dark, because the Rays of Light can no longer pass there in a direct Line as before.

It's

*Waters that
cause
Drunken-
ness.*

It's said, that the Waters of a certain River in *Thrace*, will intoxicate People as Wine does, which is proved by the following Verse:

Haud aliter tiubat, quam si mera vina bibisset.

This Effect may be wrought by some sulphurous, bituminous, and volatile Particles, which those Waters contain, and which flying into the Head, hinder the regular motion of the Animal Spirits, and agitate them to and fro, with Violence, and without Order.

*Water that
cure Fools.*

I should never make an end, should I mention a great number of strange *Phænomena's*, which are ascribed to the Waters of several places: *Pliny* assures us, there is nothing in Nature so surprizing, as what he observed upon this occasion, and amongst the many sorts which he and others give us an account of, on this Subject; there are such extraordinary ones in that number, that indeed are incredible: And therefore, I shall say no more of them, for fear of being charged with dilating too far upon things, which perhaps were never in being. However, I cannot forbear mentioning one which some Persons have related to me; and that is, that there is in *Normandy* a sort of Water, wherein if you dip Naturals several times, they shall be cured of their Infirmary: I will not assert the matter of fact, but those that will, may try the Experiment.

*River-Wa-
ter.*

It's impossible for me in this place, to speak of mineral Waters, that being too copious a Subject, and requires a particular Subject.

River-Water in my Opinion, is the best and wholesomest of all others, because 'tis in continual Motion, and is heated and corrected by the Sun, which operates upon it, with more force and freedom, than upon any other Water. Indeed, it is not always so clear as Spring-Water; but if you let it settle, it will purge of itself: Moreover, you are to chuse that River-Water, which is remote from great Cities; for that near such places, is usually full of the Impurities of such places: The Waters of the *Seine*, contain a little Salt, which makes them laxative and softning. Country People, when they first come to *Paris*, feel the effect of it presently, for it usually purges them, after they have drank of it.

Etymology.

I have weighed the Water of the *Seine*, in a fine *Aerometer*, invented by *Monsieur Homberg*, of the Royal *Académie of Sciences*, and found it as light as any Spring-Water; tho' never so clear and limpid.

Water in Latin, is *Aqua*, *quasi à quâ vivimus*; for without it we could not live: or, *enê*, *quasi à quâ sunt omnia*; be-
cause

cause it makes up part of the composition of all Bodies. Some Philosophers, such as *Thales* and *Vanbelmont*, have pretended, that all mixtures have their Nourishment, and growth, from nothing else but Water: But this Opinion, is not altogether likely. *Scaliger* rejects the Etymologies we have given of the Word *Aqua*; and *Isidorus* *Liv. 20. orig. c. 3.* will have it to be, *ex eo quod superficiem habeat equalem*, because it has an even and smooth surface.

C H A P. II.

Of Wine.

There are several sorts of Wines, which *Difference* differ in Colour, taste, smell, and consistence; as they do also according to the Grapes they are made of, the different Climate, either where the Grapes grow, according as the Grapes are more or less ripened by the Sun, and lastly, according to the different Fermentations, the New Wine undergoes. The Wines most used, are the White, the Pale, and Red: You *Choice.* are to chuse that which is fine, transparent, of a good colour, not too new, of a pleasant and pungent Taste, and agreeable smell. The School of *Salernum*, gives us the marks of good Wine in several places, as in this Verse.

Vina probantur odore, sapore, nitore, colore,

Again,

*Si bona vina cupis, quinque hec laudantur in illis;
Fortia, formosa, & fragrantia, frigida, frigida.*

Lastly, take these Lines:

*Vinum sit clarum, antiquum, subtile, maturum,
Ac bene dilutum, saliens, moderamine sumptum.*

Wine

Good effects.

Wine moderately drank, fortifies the Stomach, and other parts of the Body, helps Digestion, increases the Spirits, heats the Imagination, helps the Memory, gives vigour to the Blood, and works by Urine.

Ill effects.

Wine drank to excess, heats too much, corrupts the Liquors of the Body, intoxicates, and causes many pernicious Diseases; as Fevers, Apoplexies, Palsie, Lethargy, and the like.

Analysis of Wine.

If we should make an exact Analysis of Wine, you may quickly extract much Spirit from it, which is nothing else but exalted oil, united with some volatile Salts: After this, if you proceed with Distilling, you will have much Flegm from: it Next come the Acid Spirits, of the Essential or volatile Salts of the Wine, dissolved in that of the Flegm. Lastly, you have a little black and stinking Oil, which may be separated from the Acid Spirits, with brown Paper, for the Spirits pass away; and the Oil being too thick, remains on the top. At the bottom of the Vessel, you have a Mass, consisting of much *Alkali* Salt, and Earth: The *Alkali* Salt, may be drawn off by Lye; It's like Salt of *Tartar*.

Time, Age, and Constitution.

Wine moderately drank, agrees at all times, with any Age and Constitution: In the mean time, it's generally not so wholesome, for young Men of a hot and bilious Constitution, as for old People, and those that are of a flegmatick, melancholy, and sanguine Temper.

REMARKS.

Must.

When the Grapes are full ripe, they gather them, and then press a sweet and pleasant Juice out of them, that hath nothing spirituous in it: This Juice we call Must, or sweet Wine; and the Latin of it, is *Mustum*, *quasi mistum*, *quoniam in illo omnia sunt confusa*; because, all

Etymology.

its parts are yet in great confusion: But when it ferments, and is become Wine, its gross parts have been precipitated to the bottom and sides of the Vessel; and its Spirits being
then

at full liberty, make the Liquor pungent, clear, and spirituous.

We are also farther to observe in this place, that when this Juice has not fermented, you cannot Distill a drop of Spirit from it, but only a gross Oil, whereas when it has fermented, you have an inflammable Spirit, which is nothing but the Oil of the Must, which has been broken, attenuated and made volatile, by Fermentation.

From hence we may see, that the Principles of Grapes, undergo a considerable alteration, by Fermentation, and that Wines may differ very much, according as these Principles may be more or less attenuated and broken; of which take this Example. The Wines called by the *French*, *Vins de liqueur*, are usually made by putting the Juice of the Grapes over the Fire, after it hath been pressed out, in order to make part of the humidity to evaporate, after which they Tun it, and leave it there to ferment. But you are to consider, that the fermentation it then undergoes, is but imperfect, because part of its Flegm, having been taken away, its Salts are not so much extended, as they ought to be, in order to act with so much force upon the Oily parts of this Juice. From whence it follows, that these same Oily parts, being no more than half rarified, and still embarassing the pungency of the Salts, with their gross particles, the Wine is become but half spirituous, and still retains part of the sweet Taste of the Must. *Vins de li-
queur.*

We prepare our *French* Wine, quite after another manner; we let the Must ferment with all its Flegm, and then the Salts, being sufficiently extended by the Watry parts; they vigorously divide and attenuate the Oily parts, with their subtil points, and reduce them almost all into Spirit; which is the reason, that our Wines are pungent, and have almost lost all the sweet Taste of the Must. *French
Wine.*

It happens also very often, that there being too great a quantity of Flegm in the Must, it does not ferment enough, and the Wine is subject to grow thick; the reason is, because the Salts have been too much extended, and weakned by the Watry parts; and consequently, they could not operate so strongly upon the Oily parts of the Must, which still remaining gross, consequently makes the Wine thick.

From all these differences, we may conclude, that there must be a quantity of Flegm, proportionable to that of other Principles, to make the Fermentation of the Must compleat; and as often as there is either too much or too little of it, the Fermentation must needs be imperfect.

In order to make White-Wine, you put the Juice of the White Grape, separated from the Husk or Skin of the Grape, into a Vat to ferment: On the contrary, when they make *White-
Wine.*

make Red Wine, they let the Juice of the Red Grape, ferment with the Husk; and for this reason, Red Wine has more tartar in it, than White-Wine: The Wines of hot Countries, do also contain more tartar in them, than those of temperate Climates; the reason is, because the heat of the Sun being very strong there, draws a great quantity of Salts up into the Plant.

Muscadine

Muscadine Wine, is made after this manner: They let the Grapes ripen, after which they twist them upon the Vine, that so they may receive no more Nourishment, and be as it were a little Roasted, with the heat of the Sun. Lastly, they gather and press them, and make the Juice to ferment; but because 'tis endued, but with a little Flegm, by reason, that the Grapes had lost much of it, by the heat of the Sun, the Fermentation of this Juice, is imperfect, and the Wine becomes but half Spirituous, for the same reasons, we have given before.

Wine differs vastly, according to the places where the Vines grow, and even some particular Territories; which made *Pliny* say, *tot vina, quot agri*. We may say, in general Terms, that the best, most spirituous, and well tasted, are those produced in hot Countries, because the Grapes there, are more ripened, their Principles better digested, and lastly, receive a greater quantity of Sulphur out of the Earth. On the contrary, those Wines which are made in Countries, where the Sun is weak in its influence, are not so Spirituous, and soon grow sour.

There are some Wines that will keep a long time, because their Principles, are in a just proportion one to another, and even in a kind of *equilibrium*; there are others on the contrary, that soon turn, and are easily corrupted; there are two sorts of Causes that may produce this Effect; I mean External, and Internal.

The External Causes, are either the excessive heats, which cause the Spirits of the Wine to evaporate, or too great cold, which oppresses and bears down the Spirits of the Wine to that degree, that the tartar coming afterwards, to extend and distribute itself, the more easily into all the Liquor, soon sours it. Thunder, and whatever else may cause an extraordinary motion in the Air, is also capable of effecting a considerable change, in the Nature of Wine. In short, the Air being much moved, not only gives the Spirits of Wine a greater facility to separate themselves from the Liquor, by the motion it communicated to them, but it also jumbles, and so vigorously agitates this same Liquor, that the Tartar which had been precipitated to the bottom and sides of the Tun, mixes afresh with the Wine, and so fixes, and binds up the rest of its Spirits. They endeavour to prevent these Accidents, by putting the Wine
into

into Vaults, where it is not so much exposed to the Injuries of the Air, as it was throughout before, but these Precautions have sometimes no success.

As for the internal Causes which make a considerable change in Wine. I shall mention some of them here, which we know can be well enough remedied ; but it were to be wished, in pursuing the Methods for doing this, and bringing Wines, as I may say, to health again, they do not take it away from those that drink it, by those pernicious Drugs they mix therewith.

Wine, some time after Fermentation, continues foul ; because the separating of their tarterous parts, has not been completed : It also happens very often, that when Wines have not been purified enough at first, that they will afterwards undergo a new Fermentation, caused by the same Spirits, which struggle to disengage themselves from the gross Tartar that doth detain them : But in these Fermentations Wine becomes sometimes thick, sometimes eager, and at other times they also lose either their agreeable Smell, Colour, or Strength.

Of all the Ingredients used to recover them, there are some which do very little, if at all, affect Health, such as Water-glew, the Whites of Eggs, whole and sound Grapes, Paper, Lees, Tartar, Honey, boil'd Wine, Sugar, Marble and Alabaster pulverized : But there are others that I do not care to mention, which are very pernicious ; and therefore we are not to think it strange, that there are some Wines that very often incommode us. Hear what *Pliny* says upon this Subject :

Tox veneficiis placere cogitur, & miramur noxium esse vinum.

The good Effects produced by Wine moderately drank, proceed chiefly from its spirituous Principles, which help to digest Foods in the Stomach, by imparting a sweet and moderate heat to that part, by attenuating the Aliments it meets with there, and serving them instead of a Vehicle ; these same Spirits being conveyed into the Mass of Blood, receive and impart a greater Force and Activity to it ; and being come to the Brain, they make way for fine Thoughts, help the Memory, augment the Animal Spirits, and thereby help the Brain to discharge its Functions with the greater Freedom. Lastly, these Spirits being distributed into all the parts, make them more strong and vigorous.

As there are a great many different kinds of Wine, every one of them doth produce certain peculiar Effects, according to the different disposition of its parts : For Example, White-wine passes sooner through, and more easily

fily gets up into the Head ; not that it has more Spirits than Claret, or pale Wine ; but because that having less Tartar than they, its Spirits are set more at liberty, and can more easily raise themselves.

Claret.

Claret, of all other, is generally the best Wine, for all Constitutions ; and the reason is, because it contains a sufficient quantity of tartarous Parts, that make it less heady, and more stomachical than White-wine. As for Pale-wine, it's a midling sort between the Red and White ; the same is made of Grapes of the same Colour, or else by mixing White-wine with a little Red.

Pale-wine.

*Vins de li-
queur.*

That which the French call *Vins de liquor*, or sophisticated Wine, is not used so commonly at Meals, nor in such great quantity as those before-mentioned : However, if it be drank moderately in the Morning, or after Meals, it may be wholesome. It fortifies the Stomach pretty much, because that being naturally glutinous, it continues long in that part, in order to produce this good Effect.

Galen will not allow Children to drink Wine, till they are eighteen Years of Age, and there is reason for it ; for this Liquor causes excessive Fermentations in their Humours, which cannot be effected, but that the solid parts which are still weak in Children, must undergo some Alteration : We may also say, that these Fermentations do in some measure destroy the first Foundations of Life, and not only shorten People's Days, but often times make them old before their time, and bring on many Infirmities : *Galen*, however, approves of old Men's drinking of Wine, provided they take it moderately, because they stand in need of some Liquor to strengthen them.

*Drunken-
ness.*

If Wine moderately taken produces many good Effects, as already noted, it also produces many bad ones, when used to excess. In short, it's volatile and exalted Principles ascending plentifully into the Brain, and flying up and down furiously, and without any order, disorders all the Oeconomy of that part ; and hence it is, that drunken People are furious, see double, and are in a degree of Madness, because of the irregular Motions of the Animal Spirits : They continue in this Condition, till the volatile Principles of the Wine is dissipated through the pores of the Cranium, or consumed by some pituitous Humour they meet with in the Brain, or that has got thither by the help of the Spirits even of the Wine : Now it is, that Sleep comes on, which continues more or less, according as the Spirits have been embarrassed or detained by an Humour that is more or less heavy and viscid : An Example of which, we have in that called *Vin de Liqueur*, or a sweetish Wine that is sophisticated ; and several other Liquors we shall speak of by and by, which containing

much viscous and gross Matter in them, cause People to be longer; and more dangerously drunk, than common Wines do.

Drunkennes does not proceed only from the immoderate use of spirituous Liquors, but there are several solid things that do also cause it, or at least produce something in us, that is like enough unto Drunkennes.

It's observed, that Bread made of Tare causes pains in the Head, Giddiness, Sleepiness, Drunkennes, and sometimes Ravings.

There grows a Plant in the *Indies*; commonly called *Datura*; but by the *Spaniards*, *Duroa*, by the *Arabs*, *Burlatoria*; and lastly, *Marona*, by the *Turks* and *Persians*. This Plant is a kind of *Sramonium*: Its Leaves are like those of the common *Sramonium*, but more indented, and of an unpleasant Smell. Its Seed produces surprizing Effects; for if you swallow half a Dram of them, it will not only make you drunk, but also mad for a time, during which you either laugh, cry, or dance; and if a large Dose of this Seed should be taken, its poisonous.

It's said, that in those places where it plentifully grows, loose Women give it their Husbands, in order to make them for some hours delirious, during which they can do what they please without danger; for when this Seed is taken by the Man, he neither understands nor remembers any thing; neither does he come to himself, till the strength of this pernicious Drug is wasted, at least unless he dip his Feet in Cold Water.

Father du *Terre*, in his *Natural History of the Antilis*, mentions a certain Fish, which, if it be eaten, will make People Drunk, as Wine does.

Mundy, a London Physician, tells us an extraordinary Story of some Seamen, who having found, in an Island of the *Indian Ocean*, some Plumbs of a curious Colour, and excellent Taste, greedily eat of them; but they paid dearly for it, for they presently fell into a kind of Raving, so as that some of them did nothing but Rave, others Cry, while others Danced.

There grows certain Drugs in the East, with which they make themselves Merry and Drunk, and fall into a pleasant fit of Raving for some time: They are so accustomed to the use of these Drugs by a long Habit, than they fancy their lives must be Comfortless and Unhappy without them. The *Indians* and *Persians* have their *Bangue*; the *Egyptians* their *Bosa*, and the *Turks* their *Opium*.

Bangue, in Arabick *Axis*, and Turkish *Ajareth*, is an *Indian* Plant almost like unto Hemp; but its Seed is smaller, and not so white: They pound the Seed and Leaves of this Plant, and with Musk and Spices make a sort of

Comfits of it, which the *Persians* and *Indians* make use of to provoke Venery, and create an Appetite : When they would sleep easily, forget their Cares, and silence their Pains, they mix some *Avecca* with this Comfit, the same being is not yet ripe, and also a little *Opium* : This Composition is much valued in all the parts of *Asia*.

Bofa.

The *Bofa*, so much esteemed by the *Arabs* and *Egyptians*, is a Composition made of the Leaves and Seed of *Bangue*, pounded and mixed with the Flower of Tare ; labouring People, and those who are to be exposed to some danger, have recourse to this Composition, because it makes them forget their Fatigue, takes away the Sense of Pain, and will not allow them to stick at Danger. Those that take it are still and quiet for the space of an Hour ; then they grow sad, and as it were Naturals, and at length fall asleep : But we are to observe, that all the time they are asleep, they do nothing but dream of strange things, and have very agreeable Illusions.

The People of *Madagascar* dry the Leaves of *Bangue*, and smoak them as we do Tobacco : *Bangue* taken in this manner works a kind of Delirium in them, wherewith they are much pleased. There are several other narcotick Plants that produce the same Effect, if inwardly taken : They are so used by some People, who are really made drunk with them.

Opium.

Opium, called *Afron* by the *Arabs* and *Indians*, is a gummy Tear, or drop that comes from the tops of the *Egyptian* and *Grecian* Poppy ; but we meet with none of this sort in *Europe*, because the *Turks* keep it for themselves ;

Meconium.

but they send us *Meconium* instead of it, which is a Juice extracted from the tops and leaves of Poppy, and hath nothing near the Vertue of *Opium*.

Every Body knows the narcotick Nature of this Drug, which if taken in too large a quantity, oftentimes kills the Party ; however, the *Turks* are so used to it, that they can every Day take half a Dram, nay a Dram of it without any Inconveniency ; whereas the *Europeans*, who are not accustomed to it, can scarce bear above one or two Grains. *J. Frugosus* tells us of a certain *Indian*, who one Day took above an Ounce of *Opium* ; and that though he seemed to be lumpish, and more heavy headed than ordinary, yet he followed his Business all the Day, and that very freely.

The *Turks* esteem *Opium* very much, because it removes their Troubles and Inquietudes, makes them undaunted in War, and quiet and free from disturbances of Mind in time of Peace ; however, we are to observe, that those who daily take *Opium* will at length become dull, stupid, and weak ; and that those who discontinue the use of it, after

after their having been much accustomed thereto, fall into an incurable Languishing, that terminates in Death; and this shews us plainly, that we ought to shun the making our selves to be Slaves to certain Habits, that let us turn our selves which way we will, they'll be always pernicious to us.

There are several other Drugs made use of in different Countries, rather for Pleasure and Diversion than Food, some of which we shall instance in this place.

The *Betra* or *Betula* is an *East-India* Plant, growing like *Betra*. Ivy, with long and creeping Branches, that twist themselves about any thing that is near them. The Leaves are much like those of the Orange-tree, yet they are longer and narrower towards the ends, and streaked with Veins that are of a bitter Taste: The Fruit is like a Lizard's Tail, having a sweet and aromack Taste; but the Leaves of this Plant are that which they like best. The *Indians*, both Men and Women, carry some of them about them constantly, and perpetually are chewing them; but as they taste bitterish in the Mouth, they mix them with other Drugs, as with *Arecca*, *Cardamum*, *Cloves*, or *Oyster-shells* only Calcined: They chew this Composition, and the first Juice they spit out is as red as Blood. It sweetens the Breath, strengthens the Gums, fortifies the Stomach, and rarifies the Phlegm in the Brain.

The *Arecca* is a kind of a tall and strait Palm-tree, that grows in divers parts of the *Indies*. Its Fruit is oval, of the bigness of a Nut, covered with a green Shell at first, but afterwards grows very yellow as it ripens: When the Shell is taken off, the Fruit appears sometime half-round, at other times piramidical, and as big as a Filbert, which being broken, is like a broken Nutmeg. You are to make choice of this Fruit when 'tis half ripe, for then it hath a more narcotick and soporiferous Vertue; whereas, when 'tis full ripe, it is insipid, and not near so strong. The People that live where this Fruit grows, dry it in the Sun, reduce it to Powder, and afterwards mix it with *Betra*, calcined *Oyster-shells*, *Lycium*, *Camphire*, *Aloes*, and a little Amber. They value this Composition so much, that it may be had every where; and there is no Body amongst them, let his Circumstances be what it will, but he hath some of it in his Mouth: It blackens their Teeth, or makes them red, but they had rather they should be so; and they have that in common with several other Nations, who blacken them on purpose, and say, that the Teeth of the *Europeans* are like those of Dogs or Monkeys.

J. Fragosus, already mentioned by us, says, that the *In-Coca* inhabitants of *Peru* daily eat Leaves like those of Myrtle, that grow upon a little Shrub in *America* called *Coca*:

These Leaves appease Hunger, ease Pains, and strengthen the Body.

Tobacco.

Tobacco is as much used by the *Europeans*, as the *Arecca* and *Beira* is by the *Indians*: The Ancients knew nothing of this Plant. It has several Latin Names, as *Tabacum*, *Petum*, and *Nicotiana*.

Etymology. *Tabacum*, because it grew plentifully in an *American* Island, called *Tabago*.

Petum, a *πτερόν*, *extendo*, because the Leaves of *Tobacco* spread very much.

Nicotiana, from the name of M. *Nicot*, the French Ambassador in *Portugal*, who brought the Seed of it from thence, which a *Flemming* had presented him with.

There are three sorts of *Tobacco*, which we shall not describe here, because that is done at large in several Authors, to which we refer the Reader. It's enough to know that all of them purge violently enough upwards and downwards; and being taken inwardly, are good against Apoplexies, Lethargies, and several other Distempers; but *Tobacco* is more used for Pleasure than for Health.

Nature hath never produced any thing that in so short a time became so universally used as *Tobacco*; for as soon as this Plant came to be known in *Europe*, it was taken almost every where: Indeed, let it be taken which way you will, whether snuffed, smoaked or chewed, it's very attractive; it tickles the Nerves agreeably enough; it satisfies the hunger of many People, and refreshes them, and therefore labouring People will with a Pipe or two of *Tobacco* work a long time without being weary, or wanting any thing. Lastly, those who are used to *Tobacco* are so taken with it, that they can hardly leave it.

When People first smoak *Tobacco*, they generally find much disorder in their Heads and Nerves; I mean, their Heads ach and swim, and many times they are down-right Drunk; but when they have smoaked for some time, these Accidents, to which they are subject, cease: In the mean time, I must say the use of *Tobacco* is no indifferent thing. We know by experience, it weakens the Memory, attacks the Nerves, and heats much. I believe it may produce many Distempers, or at least that it does not a little contribute to give the most cruel and dangerous Symptoms that may be: You'll know this matter much more exactly, if you do but read the learned *Thesis*, of Monsieur *Fagon* first Physician to the King, upon the subject of *Tobacco*, wherein he proves, by solid and convincing Reasons, that 'tis pernicious, as 'tis commonly used.

C. H. A. P. III.

Of Vinegar.

THere are two sorts of Vinegar, viz. the *Kinds.*
 Red and White; the first is made of
 Claret and the other of White-wine: They also
 call White-wine Vinegar distilled Vinegar: Vi-
 negar may also be called after various Names,
 according to the different sorts of Plants that
 are infused into it, as Rose and Elder, Pink and
 Tarragon Vinegars, with many others. Chuse *Choice.*
 that in general which has a pungent, agreeable
 and four Taste, that has been made of good Wine,
 full of Spirits, and a deal of Tartar.

Vinegar is astringent and cooling, provided it *Good ef-*
 be moderately used. It creates an Appetite, *fects.*
 helps Digestion, allays the heat of Choler, and is
 good against a bad Air. It sometimes stops
 the Hiccock and vomiting, and is proper for
 the Squinzy and Bleeding.

Vinegar taken in too great a quantity, doth *ill Effects.*
 very much prick the Stomach and Entrails, and
 incommodes the Nerves: It's also bad for mea-
 ger and thin People, for those who have weak
 Lungs, that cough much, breathe with diffi-
 culty, and are subject to Fits of the Mother.

Vinegar contains a great quantity of Acids, *Principles.*
 half volatilized by the exalted Sulphurs, a lit-
 tle Oil and Earth, and a considerable quantity
 of Phlegm.

Vinegar agrees at all times with young bili- *Time, Age,*
 ous People; but old Folks, and such as are of a *and Consti-*
 melancholy Constitution ought to abstain from *tution.*
 it, or use it very moderately.

REMARKS.

Vinegar, is not used among Drinkables; but chiefly in Sauces, to give your Victuals a more agreeable and better Taste. We have however spoken of it in this place; because, that in it, you have the last state of Wine, and as I may say, the end of the life of this Liquor; it's upon this Account, that many Authors have given Vinegar different names in Latin. Some naming it *Vinum corruptum*, & *morum*. Pliny calls it, *Vini vitium*: Others, *Vinum nequam*, *Vinum culpatum*, *Vini cadaver*.

Vinegar.

Vinegar is an acid Liquor, well known; we may say, it is Verjuice revived. In short, we have already shewed, when we spoke of the various state the Grape undergoes, before it comes to full ripeness, that Verjuice is not eager, but because its acids prevail over the other Principles, and that afterwards it turns sweet, upon the account that its acids are embarrassed with the oily and ropy parts, which get the Ascendency, as the Fruits ripens. But 'tis plain, the acids of the Grapes, which had lost part of their strength, by being united with the Oily Principles, recover the same again in Vinegar, as they had in Verjuice; as we have endeavoured to prove before.

*How
Vinegar
is made.*

Vinegar, is made by a second Fermentation of Wine; the Sulphurous Spirits in the first, as we have observed in speaking of Wine, surmounting the gross matters that embarrassed them, precipitate the Lees and tartar of the Wine into the bottom, and to the sides of the Tun. The Liquor continues in this condition, till the Spirits of the Wines are are strong enough, and sufficient continually to repell the tartarous parts, and to hinder them to mix with the Liquor, and get the ascendancy over them: But as soon as a part of the Spirits is evaporated, the tartar not meeting with so much resistance as before, is dissolved into the Wine, and in its turn, obtaining the ascendancy over the other Principles, swallows up the Spirits, and is united to it; and then it is, that the Wine turns sower.

*The dissolution of Tartar, is the cause of the Wine's sowering.
Proof.*

We have said, that the uniting of the tartar and Wine together, makes it sharp, because the tartar contains many acids, besides which we can see; nothing else in Wine, that can cause this lowerness in it: For the confirming of which, take this Experiment.

When you have a Tun full of Wine, to whose sides, stick much Tartar; let the Wine grow sower, in this same Vessel; and you may see, that after the Wine is turned sower, the Tartar, which before stuck to the sides of the Tun, will be there no longer, but dissolved into the Liquor.

In order to make Vinegar quickly, they put Wine into *The ready-* a hot place, and the heat upon this occasion, causing a small *est way of* Fermentation in the Wine, does thereby dissipate some of *making Vi-* its Spirits, and so makes way for the Tartar, the more *negar.* easily, to diffuse itself in the Liquor. If there was not Tartar enough in the Vessel, you have no more to do, than to pour some Lees into it, which is right Tartar. Moreover, they make Vinegar, by exposing some Wine in a Vessel to the Air, without putting any Tartar to it; and the reason is, because there are always Tartarous parts that swim, rarify, and diffuse themselves in the Wine; but this Vinegar, is neither so strong, nor will it keep as long as the other.

Vinegar-Makers, that they may the sooner make the Wine slower, and the Vinegar stronger, use Brasil Powder.

There is another thing to be observed, concerning Wine *The Wine* that grows slower, that it loses none of its quantity: But on *diminishes* the contrary, seems rather to be multiplied; and the reason *not in* is, because the dissipating of the Spirit of Wine upon *growing* this occasion, is not felt, and that the Tartar is much rarer. *slower.* fied therein, and thereby, does a little increase the quantity of the Liquor.

The best and stronger Vinegar, is insensibly dissipated, *Destruction* and at last becomes insipid, for the acid part of the Vine- *on of Vi-* gar is joyned to, and united with the sulphurous and exalted *negar.* Principles, that agitate the same continually, and in some time, carry it away, along with them.

They extract from Verjuice an Acid or slower Liquor, *Verjuice.* which has the same use and vertues, as Vinegar; so that the one many times serves instead of the other.

They may moreover, make slower Liquors like Vinegar, *Vinegar* with Perry, Cyder, Beer, Mead, and several other Fer- *extracted* mented Juices. But we know by Experience, that that *from several* made of Wine, is to be preferred before all the rest. *Liquors.*

Vinegar, is astringent, cooling, and good for the *Squinsy*, and to stop bleeding: Because, it fixes and stops the violent Motions of the Humours, by thickning them a little. It creates an Appetite, by lightly pricking the Fibres of the Stomach; and helps Digestion, by separating and attenuating the Foods, with its acid pungency.

Vinegar taken in too great a quantity, produces quite contrary Effects. In the first place, it weakens the Stomach, by too much irritating of it: Secondly, it much incommodates the Nerves, by this same irritation, which many times causes Convulsive Motions; and therefore, Vinegar is forbid to be used, by those that are troubled with Fits of the Mother. Lastly, it makes People lean, because its Acids, mixing themselves in a large quantity, with the Balsamick parts of the Mass of Blood, rarifies and divide
thems

them so far, that they become afterwards, incapable of sticking to the solid parts, and Nourishing them.

Objection.

Perhaps, it may be objected in this place, that we do without any Foundation, attribute to the acids of Vinegar, taken in a great quantity, the power of rarifying, and attenuating the Balsamick parts of the Blood; because I said a little before, that these acids thicken and coagulate the Humours; from whence it seems rather to follow, that the more abundant these acids are, the more perfect will be the thickening, and coagulation of the Liquors.

Answer.

But it must be observed, that Acids according to their different quantity, produce either a Coagulation, or Dissolution. The first they do, when there is but a small quantity of them, because they are easily cooped up, and detained by the rosy part of the Body, wherewith they are embarrassed: But where they are in great plenty, they divide and attenuate the same Body every way, and surmount the opposition, made by its rosy and embarrassing part, and then a real dissolution is effected; and therefore, we are not to think, that the dissolution and coagulation mentioned, are opposite things, since the latter, is nothing else but the beginning of the other, or rather an imperfect Dissolution.

Oxyerat.

They mix Vinegar, with Fifteen or Sixteen times as much Water, with which they make a Liquor called *Oxyerat*: The same is used in Fermentations, Gargarisms and Glitters.

Vinegar, is used in the preserving of many things, such as Leaves, Flowers and Fruits, and it operates upon this occasion, by stopping up the Pores of the Body, to which it is apply'd, with its sharp points, and hindring the Air to enter so freely into it, which excites a Fermentation, that in a short space of times, does corrupt it.

Etymol. gy.

Vinegar in Latin, is called *Acetum*, *quasi acutum*, or *Acidum*; because 'tis pungent and sharp.

CHAP. IV.

Of Cyder.

Difference

There may be as many sorts of Cyders made, as there are different sorts of Applies: That which is made of the Apples, that are commonly eaten, and that are sweet and pleasing

sing to the Taste, will not keep long, and so decays; and therefore they make choise of such Apples, as grow in *Normandy*, in the Fields and Gardens, for to make Cyder that will keep. These Apples are of a curious Colour, but they have a harsh, bitter, and stiptick Taste, which makes the Cyder pungent, strong, and to keep long. Your Cyder ought to be fine, of a curious *Choice*. Gold Colour, having a pleasant smell, and a pungent and sweet Taste.

Cyder is pectoral, fortifies the Heart and Stomach; moistens, and quenches Thirst, and is looked upon to be good for Scorbutick and Melancholy Persons, and several others. *Good Effects.*

When 'tis drank to excess, it makes you more and longer drunk than Wine; and this drunkenness is more dangerous, and attended with more pernicious Consequences, than that with Wine. *Ill Effects.*

If we should make an exact Analysis of Cyder; you will at first draw a sulphurous Spirit from it, and then Flegm; after which you may, by the help of a great Fire, extract a little thick Oil from it, and a Spirit which is nothing but essential Salt, dissolved in the Flegm. Lastly, what remains, will yield a little fixed Salt by calcination, lotion, filtration, and evaporation. *Analysis.*

Cyder agrees at all times, with any Age and Constitution, provided it be moderately used. *Time, Age, and Constitution.*

REMARKS.

CYder, is the Juice of Apples made Spirituous, by Fermentation; they gather the Apples in Autumn, because they are then ripe enough: Then they grind them in a Mill, and pressing the Juice out of them, they leave the same to ferment in Hogheads.

The Fermentation, that happens to the Juice of Apples, is like that of Must; the essential Salt of the Juice of Apples, as well as that of Must, dissolves, attenuates, and rarifies. *Fermentation of Cyder.*

nifies the Oily parts, that withstand its Motion, and makes them Spirituous. It causes a kind of swelling then in the Liquor, which proceeds from the Operation of the essential Salts, upon the Oily parts, and the resistance made by the same Oily parts: This swelling ceases; when the Oily parts have been wholly attenuated, and that the tartarous and gross parts, have been precipitated into the bottom of the Vessels.

When the Juice of Apples, has not been well purified, it soon corrupts; and the reason is, because the Dregs which remain mixed with the Liquor, are small pieces of the Apples, which are as subject to Rot, as the Apples themselves, and gives the Cyder an unpleasant rotten Taste. There are many ways used to purifie the same, and hinder it to corrupt: Some use Water-glue dissolved in Wine, and when they are affraid the Cyder grows sower, they put Mustard into it. Others draw off that which is clear, into Earthen or Glais Bottles well Corked, and thereby separate it from the Dregs, or gross matters that are in the Cask, which by reason of the large quantity of them, do not a little help to spoil it, as aforesaid.

We have already said, that the best Apples for Cyder, are those which have a harsh and bitter Taste; and the reason is, because they contain a great deal of Essential Salt, that is proper to divide the Oily parts, from the matter now spoken of. Moreover, these Apples supply the Cyder, with a sufficient quantity of Tartarous parts, to hinder the Spirits to evaporate; and hence it is, that this Cyder is stronger and more pungent, and will keep the longer: On the contrary, that made of common Apples, is sweet, and quickly dies; because there is not Essential Salt enough in these Apples, for exciting a compleat Fermentation in the Juice, nor Tartarous parts neither, to prevent the evaporation of the Spirit.

Cyder is good, and wholesome Liquor enough, provided it be used with moderation; and it may be said, that in general, it's better for health, than Wine, because its Spirits are not so impetuous, nor so much agitated, as those of Wine; and are besides detained and moderated by a great quantity of viscous Flegm, which still contributes to make this Liquor moistning and cooling. We know by Experience, that most of those who drink nothing but this Liquor, are stronger, hailer, and look better than those that drink Wine; of which my Lord Bacon, gives us a notable Example; he mentions Eight old People, some of which were near a Hundred years old, and others, were an Hundred and upwards. These old People, says he, had drank nothing else but Cyder, all their life time, and were

so strong at this Age, that they danced and hopped about, like young Men.

Cyder drank to excess, doth not intoxicate so soon as Wine, but the Drunkenness caused by it, lasts longer, because its Spirit conveys along with it into the Brain, a great many heavy and viscous particles, which hinder the suddain dissipation thereof: These viscosities dispersing themselves afterwards, into all the Substance of the Brain, stop the Channels of the Nerves, and oppress and bear down the Animal Spirits, in such a manner, that they require a good deal of time, to bring them to themselves again, and to drive away that which detained them in a kind of Repose, and unactivity: And hence it is, that Men become so sleepy, upon a Drunken-bout.

They also let the gross substance of the Apples, ferment *Small Cyder* in Water, of which they make a moistning and cooling Liquor, commonly called, small Cyder. It will not make People Drunk, and is not so strong and pungent, as Cyder; and hence it is, that many Women in *Normandy*, make it their common Drink.

They make of the Juice of Pears, that has been extracted and fermented, a kind of Cyder or vinous Liquor, called *Perry*; which in Colour and Taste, is like White-wine: Bitterish and harsh Pears, are best for this purpose. As the same things happen in the Fermentation of it, which does in that of the Juice of Apples, and that *Perry*, has very near the same Vertues as Cyder, we shall not write a particular Chapter of it.

A great many other spirituous Liquors, may be made of the fermented Juices of several Fruits; but the greatest part of these Liquors, never become so spirituous, as Wine and Cyder, and will not keep so long.

They extract a Juice from Quinces, which after it has fermented, becomes vinous. It fortifies the Stomach, works by Urine, is good for the Cholick, spitting of Blood, Disenteries, and qualifies the Motion of sharp and bilious Humours, which cause Evacuations upwards and downwards: As this Liqueur soon grows sower and decays, they mix Honey, Sugar, or some such thing with it, that it may keep the longer.

Ananas, is a juicy and delicious Fruit, that grows in the *West-Indies*, whose Juice the *Indians* extract, and make excellent Wine of it, which will intoxicate: Women with Child, dare not drink of it, because they say, it will make them miscarry.

The *Ethiopians*, do also prepare a sort of Wine, which they call *Sebanseu*, of a certain Fruit that grows amongst them.

Lastly,

Sesibes
Wine, &c.

Lastly, *Pliny* says, that they made a Liquor in *Egypt*, that was somewhat spirituous, of the Juice of *Sesibes*, which produced good Effects, in Persons of a bilious Constitution: the Juice of *Fujubes* prepared in the same manner, has also the same vertues.

Sura.
Taddi.

There are some Trees in the World, from which they draw Liquors, that are almost as spirituous and pleasant, as those we make from Fruits. There grows in the *Indies*, a kind of a large and strait Palm-tree, called *Coquo*, in whose Branches they make incisions, and extract a vinous Juice, which the *Indians* call *Sura*, or *Taddi*, and from which they Distill a good Spirit: They also make a sort of Vinegar with this Juice, by exposing it to the Sun: Others boil it upon the Fire, to make a sweet Wine of it, called

Orraca.

Orraca.

The first Juice, being drawn out of the Branches of the Tree, there comes out a second, that is not so spirituous as the other, which they suffer to evaporate, in order to make a kind of Sugar of it, which they call *Jagra*.

Jagra.

The Fruit of this Tree, supplies them also with a sweet and well tasted Liquor, that is very cooling and moistning.

Sap of the
Birch-tree.

The Birch-tree, yields a Sap, which being drank, is of an opening Nature. *Vanhelmont* values it much, for its vertues in curing the Stone. Several Physicians also use it, for the same Distemper, for the Strangury, and Scorbutick Pthifick.

Maple
Juice.

The Body, Branches, and Root of the Maple, yeilds a sweet and pleasant Sap; this Liquor, *Mr. Ray* says, is more abounding in cold and rainy Weather, than in any other, while the Birch, on the contrary, yeilds more in hot and dry Weather.

The Juice
of the root
of the Nut-
tree.

The Root of the Nut-tree, does likewise yeild a Juice, which *Boyle* and *Scroderus* value much: They having observed it to have produced good Effects in the Gout, and several other Distempers.

There are moreover several other Trees, that supplies several Nations with pleasant Drinks enough, of which I shall say nothing here, having been already too large upon this Subject.

C H A P. V.

Of Vinous-Mead.

YOU are to chuse, that which is clear, fine, *Choice.*
and of a pleasant Taste, like that of *Spanish* Wine. It must be that which has worked
very well, and made with good Virgin Honey.

Mead fortifies the Stomach and Heart, revives *Good ef-*
the Spirits, helps Respiration, keeps off the In- *fects.*
conveniencies of a bad Air, and is good for the
Wind-Cholick; it opens the Body a little, and
is wholsome for those that Cough, and have the
Pthifick.

If you drink a good quantity of it, it will *ill effects.*
make you Drunk; it's pernicious in burning Fe-
vers, lies heavy upon the Stomach, and inclines
People to reach to vomit, when new made.

Mead does not contain as much sulphurous Spi- *Analysis.*
rit, as *French* Wine; you may Distill from this
Liquor, besides a sulphurous Spirit, a great quan-
tity of Flegm, black Oil, and sharp Spirits,
which is nothing else, but that of Acid Salt, dis-
solved in the Flegm.

Mead agrees at all times, especially with old *Time, Age,*
People, and with those which are of a flegma- *and Con-*
tick, and melancholy Constitution. *stitution.*

R E M A R K S.

THE People, in those cold Countries, where Grapes *The Coun-*
cannot so ripen, as to make good Wine of *tries where*
them, and where, in lieu of that, they have much Honey, *the Mead is*
as in *Lithuania, Poland,* and almost all *Muscovy* over, make *most used.*
a spirituuous Liquor, of Water and Honey, called Mead.
They take so much delight in drinking this Liquor, as we
do in Wine; nay, they do not stick to prefer it before
Wine: It is made thus.

They take Spring or River-Water, and dissolve Honey *How to*
therein, as long as an Egg can swim upon the surface of *make Mead.*
the

the Liquor; then they put it upon the Fire, and keep skimming of it, from time to time, as long as the Egg can swim; after which, they pour it into the Barrels, that are not filled to above two thirds, and stopp'd up only with Paper or Linnen: This done, they expose it to the Sun, or heat it with Stoves, for the space of a Month, and upwards; when the Liquor ferments, and becomes vinous. Lastly, they put it into the Cellar, and drink it.

Some, to make their Mead the more agreeable, put Spices into it, before it begins to ferment; others to give it a different Taste and Colour, mix with it, the Juices of Cherries, Mulberries, Strawberries, Rasberries, or of several other Fruits.

They boil the Mead, as long as an Egg can swim upon the surface of it; and by this means, they know its come to that consistence, as to be able to keep long; they do not fill the Vessels above two thirds, when 'tis put to Work, that so the Liquor in fining itself, during the Fermentation, may have room enough to work; neither do they stop the Vessels with any thing else, than Linnen or Paper, for fear they should burst, during that time. Lastly, they expose them to the Sun, or in Stoves, that the Liquor contained therein, might the sooner ferment, and that its Essential Salts, might have more force for the breaking of the oily parts of the Honey, and making them more Spirituous.

They usually chuse Virgin Honey, to make Mead of, because 'tis pure, and better tasted than the other Honey.

Mead being made of Honey, which is the most essential and better part of Flowers, cannot but be a very wholsome Drink: It fortifies the Heart and Stomach, and increases the Animal Spirits, by its volatile and exalted parts: It also qualifies the sharp Humours of the Breast, by its Oily and Balsamick Principles. Lastly, it opens the Body, by dilating the gross and tartarous Humours, contained in the first passages, and by pricking a little with its saline particles, the Intestinal Glands, which by this irritation, do afterwards more abundantly discharge themselves of those ferous Humours, that continually filtrate in those parts.

Mead is pernicious, in burning Fevers, because it contains many spirituous Principles, which will but the more increase the violent and impetuous motion of the Humours. Neither is it good for bilious People, because Honey, of which 'tis made, easily turns into Choler, as we have said, in the Chapter of Honey

If you drink much Mead, it will make you drunk, for the same reasons before given about Wine and Cyder being intoxicating: It's also heavy upon the Stomach, and when
new

new made, causes reachings to Vomit; because, that then it contains some of the viscosities of the Honey in it, which had not been compleatly rarified, during the Fermentation of the Liquor; but these viscosities will be attenuated, or separated from the Liquor.

You make Mead, that is not vinous, by ordering it in the same manner, as you do the other, saving that you do not make it ferment; you may also infuse or boil some vulnerary Herbs therein, to make it proper for some disorders in the Breast, for which the other Mead is not so good: The reason is, because Vinous-Mead, does not contain as many Balsamick particles, that are apt to qualifie the sharp Humours of the Breast; because most of its parts, having been reduced into Spirit, are become too subtil to produce this Effect.

Common Mead.

On the contrary, Mead which has not undergone Fermentation, hath many Oily Principles, that are neither too subtil, nor too gross; and lastly, that continue to be the same in the Mead, as they were in the Honey itself, which is an excellent Aliment, for qualifying and moderating the operation of the sharp Salts.

We must also observe, that Vinous-Mead, though made of Honey, does not so much open the Body, as common Mead; and the reason is, that the parts of the first, being grown more subtil and exalted by the Fermentation undergone, it tarries not so long in the first passages, as the other, to produce that effect there: The People of those Countries, where there is much Honey, wash the Honey-Combs, and Vessels wherein it had stood, and make a clear and sweet Liquor of it, which is the usual Drink of the common People.

They anciently used to mix Wine and Honey together, which they called *Oenomeli*. Physicians also made use of a composition of Honey and Verjuice, which they called *Omphacomeli*. They prescribed it in Fevers, instead of *Julip*. *Oenomeli*.

Oxymel, is prepared of Honey and Vinegar, and much used for cutting gross and viscus Humours; they mix it in Gargarisms and use it otherways. *Oxymel*.

C H A P. VI.

Of Beer.

Difference **T**Here are several sorts of Beers, which differ from one another, according to their consistence: For some are heavy, thick, and muddy, others clear and fine. Secondly, according to their Colour, for you will find those that are pale, yellow and red. Thirdly, according to Taste; for some are sweet, and penetrating, others bitter, and sharp, and some again, almost as pungent as Mustard. Lastly, they differ also according to their Age, for new Beer, hath a very different taste, from that which is stale. These various differences, proceed from the way of brewing them, from the different Countries or Climates, from the Water that is used, from the time spent about them, and from the Ingredients put in, and the proportions of them.

Choice.

You are to chuse that bear which is clear, of a good colour, of a pungent and agreeable Taste, that sparkles much when you stir it, and that is neither too old, nor too new, and without any sowernefs; according to this Line:

*Non acidum sapiat Cerevisia: sit bene clara:
Et granis sit cocta bonis: satis ac veterata.*

Good effects.

Beer is of an opening, fortifying, moistning, and refreshing Nature: It's Nourishing enough, and makes People fat, which is manifest enough, in your Northern Countries, where most People drink nothing but Beer, and where they are almost all fatter, bigger, and more vigorous than those that live in Countries, where Win

is their common Drink. See how the School of *Salernum*, explains the effects of Beer.

*Crassos humores nutrit Cerevisia, vires
Praestat, & augmentat carnem, generatque cruorem!*

Beer, when drank to excess, makes People *ill effects*. Drunk; and the effects of it this way, lasts long. When 'tis too new, 'tis windy, provokes Venery, and sometimes so operates upon the Channels, that it causes a kind of *Gonorrhoea*, which indeed is a little dangerous; and this perhaps, has made some People say, that the use of Beer, is pernicious to the Reins and Nerves; though Experience does by no means confirm it, but on the contrary, makes this Drink to be generally very wholesome.

They extract an inflammable Spirit from Beer, *Analysis*. like that of Wine, they also draw Flegm, black Oil, and a Spirit from it, which is nothing but acid Salt, dissolved in the Flegm.

Beer agrees at all times, with any Age and *Time, Age,* Constitution, but especially, more with plump *and Con-* and fat People, than others. *stitution.*

R E M A R K S.

BEEER, is a Liquor well known and that by fermentation, *The way to* has been made vinous: It's made of Barley, Oats, or *brew Beer.* some other sort of Corn, which they reduce into large Meal, of which they take a certain quantity, put it into hot Water, wherein they boil it for some time, till the Liquor has impregnated the active Principles of the Meal; after which they draw it off, and boil it again with Hops in it, or a little Wormwood, or other bitter Plants. When the Liquor is boiled enough, they stir it much, and pour it backwards and forwards, from one Vessel into another, while 'tis yet hot: Then they let it Work, in order to which they put Yest, or dregs of Beer into it, or some other fermenting matter. Lastly, when it has been well purged and clarified by this Fermentation, they put it into Tuns or Barrels, and keep it.

The working of the Beer, proceeds from the Essential Salts of the Corn; which rarifie, attenuate, and exalt the Oily parts of the same Corn. This Fermentation ceases, when the Salt has surmounted the opposition, made by the Oily Principles; and when the gross matters have been precipitated into the bottom of the Vessel: This Fermentation, is still more or less forward and violent, according as the Liquor is more or less full of the Principles of the Corn.

Tho' we have in this place, but related one way of Brewing Beer, yet 'tis done several ways; for we may say, that every Brewer has his own method: It's enough, that we have shewed that which is most common, and most in use.

Effects of Hops in Beer. Hops, or other bitter Plants, which they put into Beer, produce good Effects therein; they help to rarifie the gross and viscous part of the Corn. Moreover, they hinder the Beer from growing sower, for every body knows, that bitter things are very proper, to consume those that are eager.

Waters good for Beer. All sorts of Waters, are not alike good for brewing of Beer with; those which are very clear, cold, and vivid, Such as Well and Spring Waters, are to be preferred before others; because that being not liable to ferment, they hinder the Beer from being spoiled. In short, if Beer does work at first, with too much violence, or else if it ferments anew, after it has once worked enough, this Fermentation, will make way for the Spirituous parts to fly away, and then the acid Salts which are in the Beer, extending themselves much, and getting the Ascendency, never fail to make the Liquor turn sower.

Countries proper to brew Beer in. Hence it is, that the Beer which is brewed in the Northern Countries, as in *England, Sweden, Flanders*, and several parts of *Germany*, is better, and keeps longer than others. In short, as the Sun has but little power in those parts, the Waters upon that Account are colder and rawer, and do more vigorously retain the active Principles of the Corn: And by this Reason, also we may perceive, that the Beer brewed in hot Countries, will not keep long, and therefore 'tis not proper to brew any in *Provence, Dauphine, or Languedoc*.

Time for brewing Beer. We know by Experience, that the best time of the year for brewing of good Beer, is in cold weather, as the beginning or latter end of a Winter, and that that which is brewed in Summer, does not keep so long.

Beer may be called a liquid Bread, because 'tis made of the Meal of Corn, steeped in a deal of Water: This drink is nourishing and moistning, by reason of the Oily and Balsamick Principles, which the Corn supplies it very largely with,

with; it makes People fuddled, when drank to excess, because it contains many Spirituous parts, that cause Drunkenness in the same manner, as other vinous Liquors do, as we have already accounted for.

Beer that is too new, contains much viscous and acid Flegm, which not having been sufficiently attenuated, during the Fermentation of it, causes Wind, and rarifies it self in the Bowels, by the heat of the Body: It also causes heat in the Urine, and even a kind of *Gonorrhea*, by sticking in the Urinary passages, and strongly pricking them; these Accidents are remedied, by drinking a little Brandy, which separates and cuts this viscous Flegm, and expels it from the places where they were lodged: This is the Flegm which contributes to make the Intoxication caused by Beer, to be longer and more dangerous, than that done by *French Wine*, because it doth in some measure, obstruct the Channels of the Brain, and bear down the Animal Spirits in such a manner, that it requires a pretty deal of time, to bring them into their pristine State again.

The *English*, prepare another sort of Liquor, which they *Ale.* call Ale; it's yellowish, clear, transparent, very pungent, and subtil: It tickles the Noses and Mouths of those who drink it, somewhat like Mustard: It's very opening, and more pleasant to the Taste, than common Beer. They pretend, that there are no Hops, or other bitter Plants put into it, and that its strength proceeds from an extraordinary Fermentation caused therein, by the help of some sharp and pungent Drugs. In the mean time, *Schookins*, in his Treatise of Beer, observes, that some put a few Hop tops into their Ale, in order to qualifie the oversweetness of the Malt.

Mundy, a London Physitian, speaking of Beer, says, that when this Liquor is new boiled, many put some Birch Boughs into it, in order to make it a little more pungent, and the sooner drinkable: He says also, that some others put Ground Ivy into the Vessels, wherein this Liquor is put, by the help of which, the Liquor is fined in a little time: They usually Bottle up their Ale, and Cork them well: But care must be had, when you drink it, that you open the Bottle by degrees; for the Liquor is rarified to such a degree, when the Bottle is suddenly opened, that it flies, and so is spilt.

Ale, my *French* Author says, is derived from *All*, as if it *Etymology.* were a Liquor, that would serve all turns.

Beer in Latin, is *Cerevisia*, a *Cerere*, because Corn which *Ceres* it was reputed the Goddess of by the Ancients, is the Ingredient of which is made: Its also for the same Reason, that some call it *Liquor*, *Cereris*, the Liquor of *Ceres*.

It's also called, *Vinum Hordeaceum*, *vinum Regionium Septentrionalium*; because 'tis made of Barley, and in the Northern Countries, used instead of Wine: It may be also said, that it has this advantage of Wine, that it may be made at all times, that it moistens, is more Nourishing, and marketable.

C H A P. VII.

Of Brandies or Spirits.

Difference **T**Here are several sorts of Spirits, according to the different things they are extracted from, as Wine, Beer, Perry, Cyder, Mead, and many others. You are to chuse those that are clear, of a strong and pleasant smell, that are easily fired, and do not seem to be too sharp upon the Taste.

Choice.

Good effects.

These Liquors being taken moderately, heat, and fortifie the Stomach, help digestion, expel wind, allay the Cholick, revive the Spirits, promote the Circulation of the Blood, and recover Strength: They give half a Spoonful of it, to recover those that are fallen into an Apoplexy or Lethargy, and they rub their Wrists, Breasts and Faces with it. These Liquors have also good Effects in burnings, if applied outwardly thereunto. Lastly, they make use of them in the Palsey, for Contusions, and other Maladies, wherein they dissolve and open the Pores.

Ill effects.

These Liquors drank to excess, cause Drunkenness, and throw the Blood and Animal Spirits into an agitation and fearful disorder, and sometimes kill outright, by destroying at once the Oeconomy of the solid and fluid parts of the body: The long use of these Spirits, doth also produce several other sorts of Distempers, as Catarrhs, Gout, Palsey, Dropsie, and Apoplexy.

These

These Spirits consist of an exalted Oil, joyned with volatile Salts. They are also united with some proportions of Flegm, of which they divest them as much as may be by repeated Distillings.

REMARKS.

WE have observ'd, in speaking of Wine, and other Liquors, that their Oily parts, which were gross before their Fermentation, by the help of the same, grow subtil and spirituous; and they find a way to separate the spirituous parts, from the rest of the Liquors, after this manner.

They fit a large Copper half full of Wine, and cover it, then fit a Recipient to it, and having well Clayed the crevices, they distill it over a small fire, to the Consumption of a fourth part of the Liquor, which then makes good Brandy; but if you would have it yet stronger, it's distill'd over again, either in a Vial with a long Neck, to which, they fit a cover and recipient, or a Serpentine; for then the flegm being not able to rise so high as the Spirit, continues in the bottom, and they draw off as much flegm, as they can from the Spirit. You may in this manner, not only extract the Spirits of Wine, but also those of Beer, Cyder, Perry, Mead, and several other Liquors; but they generally use the Spirits of Wine, more than any other.

The Indians extract Spirits that are strong enough, from Rice, Oates, and the Juices of some Trees.

It's said, that they do in those Countries where Sugar is made, distill many hot and fiery Liquors, from Sugar-Canes, which they call Rum, which the Natives use as much as we do Brandy.

It's also said, that they make a very strong and fiery Liquor in Java, of Rice, and of a thing they call *Holourion*, which is much used in that Country; tho' *Bontius* pretends, it causes sad and inveterate Disenteries; I should never make an end, if I should give a Catalogue, of all those things that afford Spirits: It's enough to know, that all these Spirits consist chiefly of Oily parts, that are much exalted by volatile Salts, as before observed. Indeed, there are some Spirits that are a little more volatile than others, and that proceeds, either because the matter from whence they are extracted, are more or less fermented, or because its parts are more or less thin, and apt to be raised.

The Spirits of Wine, or of other vinous Liquors, being taken moderately, and rather out of necessity, than pleasure, contribute much to health. In short, they hel

gestion, by dissolving and attenuating the gross parts of Foods; they being light, are easily distributed every where. They recover strength, and give new vigour to the Blood, by quickly repairing with their volatile and exalted parts, the dissipation of the Spirits, caused either by too much labour, long watching, or some other Exhaustings: And therefore, they are proper enough for old Men, infirm Persons, and such as are of a cold and flegmatick Constitution.

Some make it a custom, to give Soldiers a little Brandy, before they go to fight, and this has no ill Effect; for the Spirits of the Wine increasing at that time the motion of their Blood and Spirits, gives them more strength, vigour and boldness, to surmount all dangers without fear.

They use hot Spirits, both inwardly and outwardly, in Apoplexies, Palsies, Lethargy, and the like Distempers, for then the Animal Spirits, being burdened with dull and gross Humours, require volatile and exalted parts, which break and dissipate those Humours. They use Spirits outwardly for burns, because they open the Pores of the burnt part, and make a free passage out for the fiery particles, conveyed into it. It's also upon the account of their opening the Pores, and dissolving and attenuating that which obstructs their passage, that they are good to be applied outwardly, for Contusions, and other Distempers, when there is a necessity of opening and dissolving matters.

Spirits taken to excess, and too often, produce Effects, quite contrary to what we have before specified; that is, are pernicious to Health. In short, they agitate the humours so violently, by the excessive motion wrought therein, that their Oily and Balsamick particles, which were designed to nourish and support the solid parts, become unfit to produce that good Effect, by reason of the Rarification which they undergo, in too large a degree; from whence an ill habit of Body follows, because its solid parts, being not moistened and cooled by this Balm, which is requisite for them, they wither and grow dry, and unfit to act as they ought to do. These Spirits do also cause other Evils, for being received in great plenty into the Brain, besides that they make People Drunk, as we have said before, in speaking of Wine, the superfluity of flegm there, disperses itself afterwards into the Cells of the Brain, weakens them, and over-burden the Animal Spirits: These Cells, which have Communication with all the parts of the Body, being more and more soaked with this flegm, by the continual use of hot Liquors, and the Animal Spirits being consequently more and more burdened, the party grows stupid, and liable to Catarrhs, Gout, and other more dangerous Distempers; as the Apoplexy, Palsie, and many more.

From

From what I have said, you may learn of what importance it is, that People should not use themselves to drink Spirits too much; many drink nothing but Water, others never drink their Wine, without mixing it with Water, and so continue strong, vigorous, and live long; but we on the contrary, shorten our days, not only by drinking much pure Wine, but also by using all the means we can, to draw away the Water which is naturally in the Wine, and does not a little contribute to qualify the heat of it. And this might make us question, whether the inventing of Wine and hot Liquors, is not more pernicious, than beneficial to Mankind. For lastly, if these Liquors animate the Spirits, if they are Cordial, if they fortify the Stomach, they on the other Hand, not only produce the several inconveniences we have mentioned, but renders People brutish, and more like Beasts than Men.

Spirits have a sharpish Taste, and such as does not agree with many People, and in order to divest it of this disagreeable part, they have invented several Compositions, to which they have given the name of *Ratafiat*, which is nothing but Brandy, mixt with other Ingredients: This *Ratafiat* hath a different taste, smell, and quality, according as the things are, whereof 'tis compounded; they make several sorts of it in France, that are much valued, for the goodness of their Taste, as *Ratafiats* of Cherries, Peaches, Apricocks, Muscadine, Orange and Lemmon-peel; Pinks, Fruit-stones, and several others.

They bring a spirituous Sort of Liquor, out of the Isle of *Rhé*, called *Fenouillet*, that is much in use, and has its name from Fennel, though it smells more like Anise, than the other.

I shall say nothing here of several sorts of Liquors, that are brought to us from divers parts, but only think it enough to say, that tho' those Liquors have a better taste than Brandy, yet that does not make them less pernicious to our Health, when used to excess.

C H A P. VIII.

Of Chocolate.

YOU are to chuse that which is new made, heavy enough, hard and dry, of a brown reddish Colour, good Smell, and pleasant Taste.

Chocolate is nourishing enough: It's strengthening, restorative, and apt to repair decayed Strength,

Choice.

Good Effects.

Strength, and make People strong : It helps Digestion, allays the sharp Humours that fall upon the Lungs : It keeps down the Fumes of the Wine, promotes Venery, and resists the malignity of the Humours.

Effects. When Chocolate is taken to excess, or that you use a great many sharp and pungent Drugs in the making of it, it heats much, and hinders several People to Sleep.

Principles. The Cocoe, which is the principal Ingredient for making Chocolate, as we shall observe by and by, contains much Oil and essential Salt ; as for the other Drugs which are mixt with it, they are all full of exalted Oil and volatile Salt.

Time, Age, and Constitution. Chocolate agrees, especially in cold Weather, with old People, with cold and phlegmatick Persons, and with those that cannot easily digest their Food, because of the weakness and nicety of their Stomachs ; but young People of a hot and bilious Constitution, whose Humours are already too much in motion, ought to abstain from it, or use it very moderately.

R E M A R K S.

Chocolate is a dry paste, of a very pleasant Taste, and much used by the *Americans*, who shew'd the way of making it to the Christians soon after the discovering of that Country : However, though we are beholding to those People for the Invention of it, we have so far improved it by the Compositions we use, that the Chocolate made at *Paris* is better than that brought us out of *America*. The chief Ingredient is the Cocoe-nut, to which some Spices are added, as you will find in the following Description :

The way of making Chocolate. In order to make Chocolate, they take the largest and best Cocoe-nuts, called the great *Carack* : They roast them upon the Fire in a Pan, and stir them till they are easily separated from the Shell ; then they pound the Kernel, and put them as before upon a slow Fire again, till they are dry enough, but not burnt ; They pound them again hot in a Brass Mortar, whose bottom is heated ; or else they bruise them, as the *Indians* do, with an Iron Rowler, upon a flat and hard Stone, which the *Indians* call *Metali*, or *Metali*,

Metals, and under which they put a small Fire, to keep up as much gentle heat as is requisite ; and thus they reduce the Kernels into a paste, that is neither clodded nor hard.

They weigh out two pounds of this Paste, put it upon a hot Stone, mix therewith a pound and an half of fine Sugar, and mix the same well together, that so the Sugar may be closely united with the Paste ; after which, they add a Powder to it made of Cloves and half a dram of Cinnamon: Some do likewise mix a little Ambergrease and Musk with it. When the whole is compleat, they take off the paste, and work it into what form they please, and then dry it in the Sun.

You may make several sorts of Chocolates, according to the different Ingredients used, and even the quantity of them. Some mix several other Drugs therewith, which we disapprove of, as Ginger and Pepper, because they are too hot.

Chocolate is used two ways : It's eaten as it is, or else they make a very pleasant Dish of it, which is much in vogue, by dissolving it in some Liquor : Common Water is that which is most used, though others will have Cows Milk, into which they put the Yolks of Eggs, that so the Liquor may as it were lather the more, and grow more thick : Others prefer Almond-milk before this : Some an Emulsion of the four cold Seeds in the highest degree ; and some the Juice of Succory, and several other Plants : Lastly, there are those who mix a little Bezoar-stone in their Chocolate, in order to make it more Cordial. We shall not in this place take upon us to tell how it is made, that being known well enough already.

The Drugs which are used for the making of Chocolate, being full of volatile Principles. You may easily suppose it will help Digestion, recover decayed Strength, and produce a great many the like Effects : It may be also good for pthysical People, provided it be taken in due time, not only by reason of the good Effects we have mentioned, but even because the Cocoe-nut, which is the chief Ingredient, and makes up the greatest part of the Chocolate, being full of oily and balsamick Principles, is upon the account of those parts very good for allaying and embarrassing the sharp Humours, which are predominant in those that are troubled with the Pthisick, and for nourishing and recovering their solid Parts. Upon this occasion, give me leave to tell a Story of a pthysical Person, which *Story.* Mundy a London Physician knew, and mentions himself, even in his *Treatise of Foods*, when he speaks of Chocolate. The Patient was in a miserable condition, but taking to the supping

supping of Chocolate, he recovered in a short time ; but what is more extraordinary is, that his Wife in complacency to her Husband, having also accustomed her self to sup Chocolate with him, bore afterwards several Children, though she was looked upon before not capable of having any.

If Chocolate produces good Effects, when used moderately, it also does bad ones when taken to excess, or mixt with too many sharp Drugs ; for then it causes considerable Fermentations in the Humours, and heats much ; and therefore is not good for bilious People. It also hinders People to Sleep, because its exalted Principles cause too great a Rarification in the Humours.

The Spaniards, among whom Chocolate is very common, usually drink a great Glass full of Water before they take it ; after which, they forbear drinking any Water, for an hour and half, or two hours.

Etymology. Chocolate is an *Indian* Word, compounded of *Choco*, *Sonus*, Sound, and *Ane*, *Ale*, *Aqua*, Water ; because they commonly make use of Water to prepare Chocolate with, and make a little rulling with an Instrument called a Chocolate-stick, which is made use of to stir it with.

CH A P. IX.

Of Coffee.

Choice.

YOU are to chuse that Coffee which is new, well cleared of the Husk, clean, of a middling bigness, plump, of a dark grey, that is not mouldy, that hath not been wet with Sea-water, and hath a pleasant Smell when it has been dried.

Good effects.

Coffee fortifies the Stomach and Brain, promotes Digestion, allays the Head-ach, suppresses the Fumes caused by Wine, and other spirituous Liquors ; promotes Urine and Women's Terms, opens some Peoples Bodies, makes the Memory and Fancy more quick, and People brisk that drink it : This last Effect has been observed, say they, by the Shepherds of *Africa*, who took notice, that before Coffee was used, and that their Sheep fed upon this kind of Pulse, that they skipped about strangely. The

The use of Coffee to excess makes People lean, *ill effects.* hinders them to Sleep, debilitates their Bodies, suppresses venereal Inclinations, and produces several other the like Inconveniencies.

Coffee contains much Oil and essential Salt. *Principles.*

It agrees when moderately taken, especially *Time, Age,* in cold Weather, with old People, with such as *and Consti-* are phlegmatick, and those who are fat and corpulent; but 'tis not so proper for bilious and melancholy Persons, or those who have thick and hot Blood. *tution.*

REMARKS.

Coffee is a small longish Fruit, surrounded with a woody Husk or Shell, that is indifferent hard; when the Fruit is separated from the Husk, it divides of it self into two hard and yellowish parts, such as you find them in your Druggists Shops.

The Tree which bears Coffee grows plentifully in *Ara-*bia the happy, and especially in the Kingdom of *Yemen*, and even according to some Authors about *Mecca*. *John Bauhine* describes this Tree and Fruit, in his *Universal History of Plants*, under the names of *Ban, Bon, Buna, Bunnu, Bunchos.*

Coffee hath several Names, according to the several *Different* Countries where 'tis used. The *Germans* and *English* call *Names.* it *Coffi* or *Coffee*; the *Turks* *Chaube*, or most commonly *Cabue*; and they give those publick places where it is drank the *Turkish* Name of *Cavebannes*, which the *French* have imitated. It's said, that the Masters of these *Cavebannes* in *Turkey* have Vocal and Instrumental Musick for the Entertainment of their Customers.

They dry or roast the Coffee-berry over a slow Fire, and take as much care as may be, that it be done alike every where. When it has attained to a brown or yellow Colour, they grind it to Powder, and make a Liquor of it that is so well known, as not to need a Description of it in this place.

The *Turks*, *Arabians*, and several other Eastern Nations, who are forbid the use of Wine, have for many Ages made use of this Liquor; and 'tis grown so common for some Years past throughout *Europe*, as in *France*, *Holland*, *England*, and several other places, that the Streets are full of Coffee-houses, which serve, as I may say, for a place of Rendezvous for most People, and where they can never want Company.

It's

It's pretended, that Coffee makes a much more delicious Liquor in those parts where it grows, than it does in our Countries. Doctor *Bernier*, a Person well known upon the account of his Travels, says, that not liking the Coffee which he met with in divers places, he found that of *Arabia* the happy so good, that he took five or six large Dishes of it in a Day with much Pleasure : Indeed, It's possible, that the Coffee, by being transported, may lose some volatile and exalted Parts, which contribute to give it a more exquisite Taste.

When Coffee hath been dried, its Salt becomes a little more alkaline, and its Sulphurs are more exalted than they were ; and that is it which makes it then have a stronger and more agreeable Smell than before. This small Calcination makes also its parts fitter for producing those Effects we have attributed to Coffee. It fortifies the Stomach and Brains, by its volatile and exalted Principles, which divide and attenuate the dull and gross Juices they meet with in their way. It helps Digestion, by rarifying the gross and viscous parts of the Foods, with its oily and alkaline Principles. Lastly, It suppresses the Fumes that proceed from excess of Wine, by binding and precipitating the same down along with it. In short, as these Vapours are acid ; and that Coffee, as we have observed, becomes Alkaline, by a kind of Calcination it sustains, it's easy to apprehend its efficacy in operating upon these Vapours, and precipitating of them.

Coffee drank to excess is at least as pernicious as the moderate use of it is wholesome to many Persons. The Inconveniences in this case which do attend it are, that it hinders People to Sleep, makes them lean, suppresses venereal Inclinations, and enfeebles the Body ; and the reason is, because it does then rarify, and throughout attenuate the Humours, and causes extraordinary Fermentations therein, which afterwards deprives the fluid and solid parts, of those Spirits they had occasion for, in order to perform their respective Offices ; and hence it is, that many Persons that have been used to drink too much Coffee, become infirm, and paralytick, as *Willis*, and other Physicians, have observed.

They have made a Liquor in *France* of dried Rye, a little grounded, that is somewhat like Coffee ; Beans also and Barley, as well as several other Seeds, prepared after that manner, will serve the same turn ; but none of them will do as well as Coffee.

Dried
Rye,

CHAP. X.

Of Tea.

YOU are to chuse that which is new, the *Choice*. Leaves green and wholesome, and of a Violet Smell and Taste. You should keep it in Glass, or Boxes well stopt up, for fear it may otherwise lose much of its good Smell and pleasant Taste.

It's good for the disorders of the Brain and Nerves: It refreshes the Spirits, suppresses Vapours, cures the Head-ach, prevents Drowziness, helps Digestion, purifies the Blood, provokes Urine, and is good for pthysical and scorbutick Persons. *Good Effects.*

We do not find that Tea produces any ill *Ill Effects*; Effects; however, it may, if taken too liberally, make the Blood grow a little too subtil.

It contains much exalted Salt, and volatile Oil. *Principles.*

It agrees at all times, with any Age and Constitution. *Time, Age, and Constitution.*

REMARKS.

AS we are ready to follow that which is good in the manner of other Nations living, we have not neglected the use of a Liquor, which many of the eastern People drink, and prepare with the Leaves of Tea, infused hot into some Liquor, such as Water or Milk, till the Liquor has acquired the Tincture of these Leaves, and a pleasant Taste and Smell.

The Leaves of Tea are oblong, sharp-pointed, small, a little dented on the sides, and of a green Colour: They grow upon small Shrubs, like enough unto Myrtle, and without any Distinction in a poor as well as fat Soil. The *Chinese*, *Japoneze*, and *Siamese*, among whom this Shrub is very common, gather its Leaves in the Spring, while they are yet small and tender, and when they are dried, they export them into foreign Parts.

The *Japoneze* do also very carefully cultivate another kind of Tea, called *Chaa*, or *Icha*: The Leaves are like those of common Tea, but smaller, of a more bright green, inclining to the yellow, and of a much more agreeable *Chaa, or Icha.*

Taste and Smell. These Leaves grow upon a Shrub of the bigness of a Gooseberry-tree : They dry them as they do the other, and send them into foreign parts. Some call them improperly the Flowers of Tea, because they are looked upon to be better tasted than the common Tea.

Tea is very wholesome, since it produces many good Effects, and few bad ones, and may be preferred before Coffee; for the immoderate use of Coffee is sometimes very pernicious; but we see some who will drink ten or twelve Dishes of Tea a Day, without any hurt at all. Most of the good Effects that we have attributed to Tea, proceeds from its volatile and exalted Salts, that are capable of feretting into all the recesses of the Parts. It fortifies the Stomach, by the help of these same volatile Principles, and moreover by some consuming Particles we know it contains, by its Astringent, and little bitter taste it has. It purifies the Blood, because it retains it in its just Fluidity, by breaking the gross things that obstruct its motion. Lastly, Its oily and balsamick Particles being conveyed into different parts of the Body, consume and embarrass the sharp and pungent Salts they meet with in their way; and for that reason, the use of them is good for phisical People.

It's said, those who commonly make use of Tea in those Countries where it grows, are never afflicted with the Stone or Gout : Indeed, we do not find they who frequently drink it among us, reap the same benefit by it; perhaps because they do not send us the best, or if they do, Time and the length of the Voyage, makes it lose much of its Vertue.

*Other
Drinks.*

They prepare a quantity of other Drinks of Juniper-berries, Aniseed, Fennel, Coriander, or lastly, of the Leaves of Betony, Sage, Rosemary, and several others, which ought to be suited to the Constitution and Ailments of those they are prepared for : They are made after the same manner as Tea is, and are drank with or without Sugar.

*Maiden-
hair Tea,
&c.*

They have also for some time past made use of Maiden-hair and the like Herbs infused in hot Water, and drank it like Tea : These Drinks are moistning and pectoral; they are also well tasted enough, and are at least as wholesome as Tea.

F I N I S.



INDEX.

A

A <i>Cacia nostras</i>	18
<i>Acetosa</i>	85
<i>Acetum</i>	298
<i>Agnus</i>	160
<i>Alauda</i>	211
<i>Ale</i>	309
<i>Almond-Milk</i>	48
<i>Almonds</i>	47
<i>Alofa</i>	257
<i>Ananas-Wine</i>	231
<i>Anas</i>	200
<i>Anchovis</i>	249
<i>Animals, General difference</i>	
<i>of their musculous Flesh,</i>	
<i>Liver, Horns, Bones, &c.</i>	
136, 137, 139, 142.	
<i>Anise</i>	66
<i>Anisum</i>	67
<i>Anser</i>	198
<i>Antidote of Mithridates</i>	46
<i>Antophylli</i>	122
<i>Aper</i>	159
<i>Apple-Felly</i>	20
<i>Apples</i>	19
<i>Apricocks</i>	14
<i>Apua</i>	250
<i>Arecca</i>	293
<i>Aries</i>	161
<i>Armeniaca</i>	15
<i>Artichocks</i>	74
<i>Asparagus</i>	76
<i>Avellane</i>	47
<i>Avis Cypria</i>	209
<i>Aurantium</i>	35

B

B <i>Angue</i>	291
<i>Barbel</i>	260
<i>Barborte</i>	237
<i>Barbus</i>	231
<i>Barley</i>	70
<i>Bay Salt</i>	133
<i>Beans</i>	57
<i>Becassa</i>	217
<i>Beef</i>	154
<i>Beer</i>	306, &c.
<i>Beet</i>	80
<i>Betra</i>	293
<i>Blackbirds</i>	207
<i>Boletus</i>	103
<i>Bosa</i>	292
<i>Brandies or Spirits</i>	310
<i>Brassica</i>	73
<i>Bread</i>	68, 69, 70.
<i>Bretfish, &c.</i>	251
<i>Borrage</i>	82
<i>Bos</i>	154
<i>Buck-Wheat</i>	71
<i>Bull</i>	153
<i>Buglossus</i>	253
<i>Burnet</i>	85
<i>Burrage and Bugloss</i>	81
<i>Butter</i>	182
<i>Butter-milk</i>	184
<i>Butyrum</i>	Ibid.

C

C <i>Abtages</i>	72
<i>Calafur</i>	122

Y

Capers

INDEX.

Capers	56	Cyder	298
Caper-Bark and Root	57	Cydonia	25
Capon	191	Cyprinus	228
Cappares	Ibid.	Chærophillum	91
Capreus	164	Chocolate	313
Carots	109		
Carotta	110	D	
Carp	226		
Caryopillus	123	D Añilus	56
Cassus	186	Dates	55
Cassia lignea	114	Date-Bread and Wine	56
Castanea	52	Datura	291
Cheese	184	Dianicum	46
Cepa	113	Different ways of living	143
Cepa Astalonis	115	Divinum Nectar	221
Cerasus	13	Dorcas	165
Cerofolium	91	Draco	255
Cerevisia	309	Drinkables	273
Cervus	171	Duck	198
Chaa	319		
Chervil	90	E	
Cherries	12		
Chestnuts	51	E ^{E L}	231
Chickens	149	Eel-Powr	230
Chick-Pease	60	Eggs	217
Chicorium	80	Eperlanus	239
China Anise	67	Erythrinus	256
Cinara	75		
Cinnamon	123	F	
Cinnamomum	125		
Citrons	37, 39.	F ^{Abe}	58
Citrum	37	Fagopyrum	71
Cloves	122	Fallow-Deer	
Cod	259	Fenovillene	313
Coffee	316	Ficedula	209
Columbus	195	Ficus	23
Coriander-seed	125	Figs	21
Coriandrum	126	Filberts	46
Corylus	47	Filbert-tree	47
Coturnix	206	Foods prepared of Animals	135
Courbaria	70	Fordeum	70
Cow	153		
Crabs	266	G	
Cresses	94		
Crocus	118	G ^{Aleria}	211
Cucumbers	29	Gallinago	217
Cucumber seed	Ibid.	Garlick	113
Cucurbita	31	Ginger	120
Cunilus	176	Gnatnapjer	209
			Goat

INDEX.

Goat	162	Lemonade	39
Gobius	238	Lemon-feed	37
Goose	166	Lemons	36
Gooseberries	9 Item 11	Lentes minores	62
Gooseberry Wine and Leaves	12	Lentes	63
Gourds	31, 32	Lentils	62
Grapes	39	Lepus	174
Groat	64	Lenice	77
Grossularia	11	Limones	39
Grossulus	22	Lucius	226
Grutum	65	Lupuli	77
Gudgeon	238		

H

H <i>Alec</i>	248
<i>Hare</i>	171
<i>He-goat</i>	162
<i>Helianthemum</i>	99
<i>Hen</i>	187
<i>Herring</i>	247
<i>Hind</i>	169
<i>Hircus</i>	164
<i>Hogs</i>	154
<i>Honey</i>	220
<i>Hops</i>	76
<i>Hordeum</i>	70
<i>Horse-Raddish</i>	105

I

I <i>Nubus</i>	80
<i>Fovis Glands</i>	46
<i>Fuglands</i>	46

K

K <i>ID</i>	162
--------------------	-----

L

L <i>AC</i>	182
<i>Lactuca</i>	79
<i>Lamb</i>	159
<i>Lamprey</i>	240
<i>Lapwing and Plover</i>	213
<i>Lark</i>	210
<i>Leeks</i>	89

M

M <i>Acarous</i>	49
<i>Mace</i>	120
<i>Mackerel</i>	244
<i>Macrense</i>	200
<i>Maialis</i>	155
<i>Mala Coronea</i>	25
<i>Mala Punica</i>	27
<i>Makum</i>	20
<i>Marjoram</i>	92
<i>Marjorana</i>	1b.
<i>Mays</i>	71
<i>Meconium</i>	292
<i>Medlars</i>	43
<i>Mel</i>	209
<i>Melancoryphus</i>	309
<i>Meleagrides</i>	192
<i>Melo</i>	28
<i>Melons</i>	27
<i>Melon-feed</i>	28
<i>Memba</i>	84
<i>Merula</i>	208
<i>Mespilus</i>	44
<i>Milium</i>	66
<i>Millet</i>	65
<i>Millet-Bread, &c.</i>	71
<i>Milk, their different sorts,</i>	176, 180, &c.
<i>Mineral-Sals</i>	133
<i>Mint</i>	12
<i>Moorbans</i>	215
<i>Morum</i>	42
<i>Mulberries</i>	41
<i>Mulberries (white)</i>	42
<i>Murana</i>	241
<i>Muscles</i>	263
<i>Y2</i>	Mus-

INDEX.

Musculus	264	Partridge	200
Mushrooms	100	Passer laevis & squamosus	251
Mustard	116	Pastries	72
Mutton, and Mutton gall	160, 161	Peaches	15
		Pearch	228
		Pears	20
		Pease	59
		Pepper	126
		Perca	230
		Perdix	199
		Perdrix marina	252
		Perry	300
		Persica mala	17
		Petroselinum	87
		Petum	294
		Phasianus Montanus	203
		Phaeoli	61
		Pheasant	202
		Picholines	54
		Pidgeons	193
		Pike	224
		Pilchard	248
		Pimpinella	86
		Pine-apples	50
		Piper	128
		Pisa	60
		Pistachoes	49
		Pistacia	50
		Plaise and Flounder	250
		Plant what iris	1
		Plumbs	17
		Pluvialis	214
		Porca	155
		Porcellana	92
		Porcellus	155
		Porrum	90
		Portulaca	92
		Potatoes	99
		Præcocia	15
		Pumpkin-seed, and Oil	31
		Pumpkins	30
		Purslain	91
		Pyra	21

N

N Asturtium	96		
Navews or Rapes	107		
Nicotiana	294		
Nigrona	208		
Nuces pineæ	51		
Nut	45		
Nutmeg	119		
Nutshells	45		
Nut-tree	46		
Nux moschata	120		

O

O Enomeli	305		
Oil of Almonds	49		
—Of Olives	54		
—Of Mustard-seed	117		
Oisters	264		
Olea	55		
Olives	53		
Olive-leaves, and Gum	55		
Omphagomeli	305		
Onions	112		
Opium	292		
Orange-flower	35		
Orange-peel	35		
Oranges	33		
Ortolan	211		
Ostreum	266		
Ova	220		
Ovis	161		
Oxalis	85		
Oxen	152		
Oxicrat	298		
Oximel	305		

P

P Anis	72
Parsley	86
Parsnips	108

Q

Q Uail	204
Quaviver, or Sea-	
Dragon	254
Quid-	

INDEX.

Quiddeny	25	Shalot	115
Quinces	23	Sheep	150
Quince-Wine	300	Sinapi	117

R

R Abbet	174	Sorba	43
Raddishes	104	Sorrel	84
Raia	259	Sparagras	75
Ram	161	Sperma Ranarum	269
Rampions	106	Spinage	96
Rama	269	Stag	167
Rapa	106	Starling	212
Rape-seed	108	Strawberries	7
Raphanus and Raphanus Rusti-		Strawberry-wine	8
canus	105	Strobili	51
Rapunculus	107	Sturgeon	245
Rasberries	8	Sturnus	213
Rasberry-Wine	9	Succory	79
Rasberry-flowers	ib.	Sugar	128
Ratafiat	313	Sugar-Loaf, and Sugar-Candy	130
Rice	63		156
Rie	70	Sus	97
Ring-Dove	94	Swive-Bread	
Roe-Buck, or Wild-Roe	164		
Rubellio	256		
Runnat	152. 160		
Rusticula	217		

T

S Affron	117	T Abacum	294
Salictarius	77	Tarragon	88
Salmon	241	Taurus	154
Salt	131	Tea	319
Sanguisorba	86	Teal	220
Sarda	249	Tench	233
Savory	94	Testudo	272
Saxifrage, or Goatsbeard	110	Thornback	258
Scolymus	75	Thumus	94
Scomber	245	Thunnus	263
Scorzonere	111	Thyme	93
Scrophia	155	Thysus	157
Sea-Cucumbers	30	Tinca	235
Sea-Mushrooms	102	Tobacco	294
Sea-Pomgranates	27	Tortoisés	269
Sebanscou	301	Tragopogon	111
Sebafes-Wine	302	Tricocum	44
Secale	70	Trigla	261
Service-Apple	42	Trisicum	70
		Trout	235
		Trutta	236
		Tunny	262
		Turbo	

INDEX.

<i>Turbot</i>	253	<i>Urogallus</i>	203
<i>Turkey-Cock</i>	192	<i>Uva Crispa</i>	11
<i>Turkey-Wheat</i>	71	<i>Uva passæ</i>	41
<i>Turtle-Dove</i>	194		

V

V <i>Eal</i>	
<i>Verjuice</i>	
<i>Vernes Sylvaticus</i>	
<i>Winegar</i>	
<i>Vinnellus</i>	
<i>Vinous-Mead</i>	
<i>Winum Hordeaceum</i>	
<i>Virgin-oil</i>	
<i>Wius</i>	
<i>Vitulus</i>	

W

150	W <i>ater, and the several</i>	
40	<i>sorts,</i>	278 &c.
157	<i>Wheat</i>	70
295	<i>Whiting</i>	243
214	<i>Wine, and its several</i>	285 &c.
303	<i>Woodcock and snipe</i>	216
310	<i>Wild-Boar</i>	157
54	<i>Wild-Cucumbers</i>	30
41	<i>Wild-duck</i>	200
152		

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